Wit and Wisdom of Warren Akin Candler

Edited by Elam Franklin Dempsey

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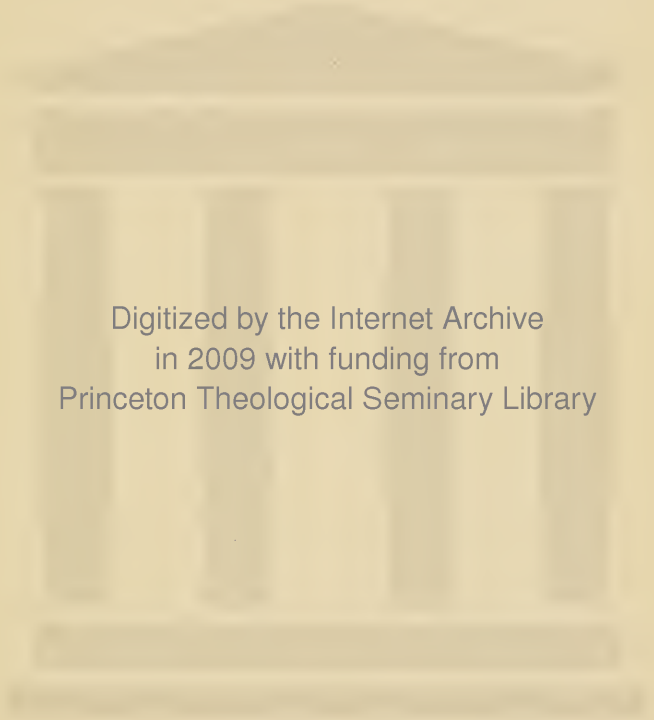
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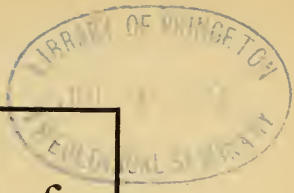

Wit and Wisdom of Warren Akin Candler

Edited by Elam Franklin Dempsey

WITH AN INTRODUCTION BY

REV. ANDREW J. LAMAR, D.D.

Publishing Agent, Methodist Episcopal Church, South

"THE PREACHER SOUGHT TO FIND OUT WORDS OF DELIGHT: AND THAT WHICH WAS WRITTEN WAS UPRIGHT, EVEN WORDS OF TRUTH. THE WORDS OF THE WISE ARE AS GOADS, AND AS NAILS FASTENED BY THE MASTERS OF ASSEMBLIES, WHICH ARE GIVEN FROM ONE SHEPHERD." (ECCLES. XII. 10 AND 11.)

NASHVILLE, TENN.
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To

HON. ASA GRIGGS CANDLER

The Mæcenas of Southern Methodism

PREFACE.

Long since, the wealth of wit and wisdom of Southern genius has needed to be collected into permanent volumes. With this compilation from the speech and writing of Bishop Warren Akin Candler—the Macaulay of Southern Methodism—I begin to meet this need.

In this compilation there is but a small portion of the vast wealth of flashing insight, brilliant epigram, sharp antithesis, sparkling wit, melting pathos, hearty humor, homely apothegm, awakening paradox, spiritual *jeux d'esprit*, sweeping generalization, and heaven-inspired thought embodied in the speech and writing of this "terrible toiler" to whom nature has intrusted a mind alike brilliant, comprehensive, and profound.

Much of this priceless mental wealth has passed from us in unrecorded utterance. Would that some Ellenwood had been at hand to save it for all time! Alas, the knowledge of it will only linger in the vague rumor of the orator's fame, like that of the seraphic eloquence of George Foster Pierce. However, let us be thankful for an occasional stenographic report and for the fact that this great and gifted man has been industrious with his pen. Thus, while we deplore the loss of much, we rejoice at the rescue of something.

It is the Editor's hope that his brethren in the ministry may find this volume of constant service and that not a few younger preachers may make it a *vade mecum*. If this shall come to pass, both their pulpit thought and phrase will be lifted to a higher

plane, so that what was at first the exclusive possession of one great mind alone may ultimately become in a very real sense the common property of all minds. In this manner, let us hope that Tennyson's fate may be fulfilled upon this master preacher—

> "Read my little fable:
> He that runs may read.
> Most can raise the flowers now,
> For all have got the seed."

I am deeply indebted to the author for his kind permission to make this compilation. My thanks are also due to Rev. Charles C. Jarrell, D.D., for his sympathetic encouragement and for his actual help in selecting the passages from "Wesley and His Work." To Rev. A. J. Lamar, D.D., one of the Book Agents of the Methodist Episcopal Church, South, I wish to express my thanks not only for writing the Introduction, but for his sage counsels and for his heartening encouragement as to the bringing out of the volume. Indeed, every one in the Publishing House has been entirely gracious.

Mr. Curtis B. Haley, Assistant to the Book Editor, has by his expert service in preparing the Index (which he has made almost a concordance) placed every reader under lasting obligation to him. Moreover, in innumerable ways, he has by his enthusiastic coöperation, competent workmanship, and brotherly helpfulness personally endeared himself to me. He is the sort of man in whose debt one likes to be.

ELAM F. DEMPSEY.

ATLANTA, GA., December 17, 1921.

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INTRODUCTION.

Dr. Dempsey, in collecting and arranging these sayings of Bishop Warren A. Candler, has rendered a service which will be appreciated by the friends and admirers of the Bishop whose number is measured by practically the number of preachers and members in Southern Methodism, besides thousands not of our communion.

The compilation has been a labor of love with Dr. Dempsey, who has known and loved the Bishop for many years, and the selections have been made with admirable judgment and discrimination.

That the Bishop is rarely gifted with both wit and wisdom is known of all men, and in this laconic book is matter which will repay every reader for the time consumed in reading it.

It is worthy of a place in every man's library and we bespeak and prophesy for it a large circulation among the people of all the Churches of America.

Andrew J. Lamar.

Nashville, Tenn., October 31, 1921.

PART I.

FROM NEWSPAPER ARTICLES, PAMPHLETS, BOOKLETS.

Chapter I. Newspaper Articles.
Chapter II. Pamphlets and Booklets.

CHAPTER I.

Newspaper Articles.

The road to renown is the path of duty.

Our wealth must become heroic, or it will become destructive. It must walk in paths of heroic simplicity, eschewing empty pomps and vanities. It must give itself to heroic deeds of generosity. In like manner the less opulent must be subject to the spirit of a heroic contentment and self-respect which excludes all thought of envy or jealousy with reference to more favored persons or classes. This spirit of Christian heroism must pervade our people.

Self-sacrifice is the essence of Christian discipleship; and it must follow that self-indulgence is its antithesis. If self-sacrifice is the law of life, self-indulgence must be the law of death. And such is the case. Nothing so dulls and deadens the moral sensibilities as the habitual indulgence of personal pleasure.

When a missionary, in the wilds of Africa, is eaten by savages, we call it cannibalism, although nothing more than his body is consumed. But when fashionable people, in the indulgence of trivial pleasures, consume the undying souls and spiritual life of actors and actresses, many people see nothing repre-

hensible in the matter. Is there not here a certain sort of cannibalism which devours for diversion the moral life of men and women?

The myths of classic lore are the parables of paganism.

The chief concern of men and nations should be to discover the high things into which money may be turned, rather than to turn all things both high and low into money. The making of money may be as holy and high a thing as the preaching of a sermon or the writing of a poem; for it may endow those religious and educational enterprises by which men are prepared for the ministry of the gospel and for the production of inspiring literature. Some men in our land have discovered this holy alchemy which turns the base metal of material wealth into the imperishable gold of intellectual culture and moral power. Such men are worthy to stand among the noblest of mankind. Their toil is lifted to the level of worship by their devotion of the fruits of their labor to the ennobling of the human race.

Nothing is worse for a nation than overwise wickedness.

A Christian must suffer wrong rather than do wrong.

A crow does not acquire title to a forest by building a nest in one of its trees; and because the Divine

Proprietor permits us to make houses in his world we are not to suppose that thereby he has renounced his ownership of the earth in our favor.

Nothing is gained for liberty by putting down the tyranny of kings and setting up the tyranny of mobs.

The Japanese, having robbed the Koreans of their country, would take away their hope of heaven also.

The early Christians said, "Let us have all things common by *giving* to others what is ours"; but modern communists say, "Let us have all things common by *taking from others* what is theirs."

Segregated vice is concentrated and aggressive vice. It secretes pus which conveys blood poison to the whole social system.

Let us hear no more of the practicability of segregating vice with a view to extirpating or limiting it; one might as well talk of extirpating snakes by establishing a viper farm.

The only way to be rid of sin is to quit it right now.

Routs in the palace mean in the end riots in the streets.

It is not the office of conscience to create moral

law, but to recognize such law and to impel men to obey it.

The love of all men, which Christianity inculcates, no more excludes patriotism than does a man's love for his own family exclude love for his neighbors and his whole country.

Mankind is one, and no country is helped by the misfortunes of a sister nation.

It is time for education to move on higher lines than the low processes which cram the brain with knowledge and kindle the mass of information thus deposited in the mind with unholy ambitions. The world cannot get on much longer without the holy culture which fires the heart with love while it fills the intellect with light.

A young man who has inherited a good father's fortune should not fail to emulate his virtues and follow the ways of his simple life.

Character, and that alone, is the only indispensable possession.

The state exists for men, not men for the state.

The most imperishable monument a man can erect for himself is one made of an ennobled and enlightened human being.

Educational institutions can hardly be too free in the investigation of secular subjects, and they can

hardly be too fixed in their religious character. Such is the ideal denominational institution.

Much lax teaching springs from the position assumed by many men in universities which they express by saying, "I keep an open mind." As applied to religion and morality such an attitude is about as sensible as would be the case of men who would be saying constantly, "I keep an open mouth." A lolling mouth is not more silly than a lolling mind. The fundamentals of religion and morality are fixed. Some things are no longer open to discussion.

Education is a means to an end; and if we sacrifice the higher interests of liberty and parental authority and religion for education, we are paying for it a price far too dear.

Unregenerate intellect is sheer diabolism, which blighted paradise in the beginning and will blast all good things in the end.

The highest manifestation of the feelings arises from love to God. When the heart is filled with feelings of this sort, intellect and sensibility and will unite in one glowing flame in which human nature shines with the purest ray serene. In such case there is a unity of nature and a loftiness of character in which human life is seen at its best. All these things being true, it follows that the truest education must include the filling of the heart with love to God.

The North American and South American continents cannot be bound together firmly by ties of

commerce alone. They will become fast friends when they think and feel alike. Our universities, if they are richly endowed and adequately equipped, will serve this end more effectually than all the consuls and commercial agents who have been or can be engaged to accomplish it. In this matter our commercial interests and our religious duty coincide.

The most valuable undeveloped resource which the South has is her children and youth. They are our most precious raw material, but most of them are far too raw. They will develop all our other resources with great speed when they are educationally prepared for the task; but if they are not educated, others will come in and reap the rewards of developing the resources which they are too ignorant to handle. That has happened to a considerable extent already.

Eating of the tree of knowledge without partaking of the fruit of the tree of life turns paradise into perdition.

Bad as have been the physical results of intercollegiate athletics, the moral results have been far worse. These games are brutal and brutalizing.

An educated world without the fear of God in its soul or respect for moral law in its head would be the devil's own world in which diabolical intelligence would work the most diabolical ends.

In truth, that is no *gift* at all which a man under-

takes to give through a will. A man can no more make a gift after he is dead than he can make a crop.

Nothing is less admirable than a man who turns himself into a coagulating basin for storing stagnant stuff.

Our government was not established for the purpose of procuring for us every possible form of good. There are some good things which a man can procure for himself better than any power on earth can procure them for him.

It is a specious way of setting up salacious shows, when vice is exhibited in moving pictures under the pretense of warning the young against it. These exhibitions will yield a vast output of licentiousness.

Knowledge is not a moral prophylactic.

Whether China is Christian or infidel is a matter which is now being settled to a very great extent in American colleges and universities. An educated but unchristian China will be able to set the world afire. Let thoughtful men of all classes mark these words and lay the matter to heart.

Vanity has wasted untold treasure on unscrupulous flatterers.

Money is stored power, and as such it may be delivered on the achievement of the noblest ends. One who has money is bound not only to put it to good

use, but to the best use as far as he can judge. It may not be carelessly used for even benevolent purposes.

Pure religion by its very nature tends to produce riches, and riches tend to corrupt and destroy pure religion. What then should be the Christian's course with respect to riches? Wesley points out the only answer to this question: "If those who gain all they can and save all they can will likewise give all they can, then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

This world of ours is a high-powered world which will rush to its own destruction unless guided and controlled by the mighty hand of the Prince of Peace. It must be placed under his control. To this end our Christian colleges and universities must be made speedily as strong as the strongest, and they must be kept truly Christian in character, or the colleges will pull down what the Churches build up.

The destruction of the Sabbath involves the overthrow of religion.

A Sabbathless city will be a riotous and ruined city.

Progress which is away from principles is not advancement toward any good thing, but a heedless and headstrong movement toward every conceivable disaster.

A Sabbathless land will soon be a religionless land, and a religionless land is a hopeless land.

Nations cannot live by bread alone. The word of God must nourish the spiritual life of our people, or the Republic is doomed. Patriotism, as well as piety, requires that we keep holy God's day and constantly refresh our faith and renew our moral strength at the altars of God in the churches.

The Christian Sabbath rose, with its Lord, out of the grave in the garden of Joseph of Arimathea. It is a radiant miracle testifying with hallowed and hallowing sweetness that the Lord Jesus Christ is risen indeed. The Christian Sabbath being an abiding miracle attesting the resurrection of our Lord, it behooves us to grip more firmly than ever the observance of "the Lord's day."

When the question of the Sabbath is under consideration a certain type of man always rises to remark that the Christian Sabbath and the Jewish Sabbath are very different institutions. Others quickly remind us that we do not wish to return to the Puritan Sabbath. These things are wholly irrelevant to the real issue. The question of supreme importance, and from the consideration of which no side issues should divert our attention, is, "How can religion be preserved without a day of rest and worship?"

We have not too much religion in the United States, and if we throw away our Christian Sabbath we shall have a great deal less.

Wage earners could not suffer a greater calamity than the loss of the Sabbath, for with its overthrow will come the day when men must give up their jobs or give up their Sunday rest.

He who subverts the Sabbath does not love any class of men, rich or poor, as much as he loves his own profane self-indulgence.

Men toil as never before, notwithstanding all the labor-saving devices of our day. And, hence, never in the history of mankind was the Sabbath more needed.

As long as we have the Sabbath for rest and worship, no evil can finally fix itself upon the social system and no good can fail of ultimate victory; but without the Sabbath, evil will go without rebuke and good without effectual advocacy.

The words "narrow" and "broad" are the cant catchwords of a shallow liberalism; they have no power to influence a serious mind.

The poor above all people are interested in the preservation of the Sabbath. People who have ample means can rest when they will, but less favored classes need a day on which all work is forced to stand still.

The institution of the Sabbath is indispensable to the moral, social, economic, and political life of the nation.

There is not, and never was, a deeply religious community in our own, or in any other land, without Sabbath observance.

It is most significant that in the awful crisis which the German militarists forced on the world mankind was saved by the nations in which the Sabbath is best observed—namely, Great Britain, the United States, Canada, and Australia.

Whatever men may think about the institution of the Sabbath, the life of a pure Christianity and the observance of the holy day are inseparably bound up together.

We want a vigorous, brotherly, and zealous Christian life to meet the millions of immigrants, who are certainly coming to our shores, on their arrival in our section. Met by such a loving and fervent Christianity, they will know that they have come to a new world indeed. And it is to a new world that they need to come in order to find a new, nobler, and happier life than they have ever known in the lands from which they will come. On the other hand, if they are met with a low, lukewarm, and worldly type of Christianity they will be deprived of one of the greatest blessings which they ought to find in America; and they will become curses both to themselves and to us.

Our sin is not less because our scruples are small.

The public mind is beginning to show the deterioration which always comes with the decay of the Sab-

bath. Many of our people are excitable and irritable and inflammatory. Never resting, they are becoming the prey of sensationalists and demagogues who play easily upon their overwrought nerves. The political hysteria which infects many minds is the result of Sabbathlessness. Calmness and conscientiousness are impossible to men who live week after week under an unceasing strain.

If knowledge produced good character and inspired kindly dispositions, then the devil himself would be a saint; for some six thousand years ago he is recorded to have been most subtle.

Mankind must be more moral, or it will be more martial.

We live in a powerful world; and without a powerful religion to control it, the earth cannot be longer a safe place in which to live.

The United States is now the teaching nation of the earth. What will it teach? Will it impart godless Kultur, and kindle thereby another world-wide conflagration, or will it impart Christian Culture and thereby promote peace to the ends of the earth?

What men believe accords with how they behave.

The noblest heroisms become quixotic in appearance, if they do not cease altogether, when men no longer believe in eternal life. Why should one jeopardize, or sacrifice, for any cause, the life he

has in this world, if there is to be no other life to come? Every soldier on the fields of France, fighting for the right, might well say, with St. Paul, "If the dead rise not, why stand we in jeopardy every hour?"

Men of definite and fixed beliefs do the work of the world. When men cease to believe strongly they will cease to live nobly.

A good life is the fruit of faith; but it is equally true that faith is the root from which a good life springs, and we cannot have the fruit without the root.

There can be no peace among men until glory is given to God. (Luke ii. 14.)

When God is dethroned by men, discord reigns among men.

The amount of peace which is in the earth at any given moment is no more than the amount of piety.

Power is the acid test of character.

Without moral preparedness for peace, the world will run again its same old course of peace, prosperity, greed, lust for power, and a period of conflict and conflagration.

From the manger in Bethlehem to the cross on Calvary, Jesus pursued unwaveringly and undeviat-

ingly the path of perfect rectitude. They who would follow in his footsteps must walk by the same rule and mind the same things. And it is not to be disguised that such a plan of life may lead to the most painful consequences. It led him to crucifixion, and crucifixion in some form or other awaits every soul who is perfectly true to God and faithful to the divine law. But such crucifixion is followed by a glorification akin to that which came to him through his unfaltering fidelity.

We hear it said often, "I am obliged to live." This is a great mistake. No man is obliged to live, but every man is obliged to do right.

The address of President Wilson to the Senate concerning peace expresses the noblest ideals in the most elevated style. It is as terse as Franklin and as elegant as Macaulay.

The maxim that "necessity knows no law" is a dogma of atheism. The Scriptures teach us, on the contrary, that God's law knows no necessity.

Sin is worse than death, and the divine favor is better than life. If at any time one finds that he cannot live and do right, the time has come when it is better for him to die than to live.

A revival of religion is a return to God for the pardon of sin and the renewal of life in righteousness and true holiness.

The resurrection of Jesus Christ is the great fact upon which supernatural Christianity rests.

Liberalism is a system of pretty speech and puny power.

The whole commercial world is run on credit, and credit rests on confidence, and confidence depends upon character.

Peace on earth cannot come in advance of righteousness on earth, and righteousness is of faith alone.

To what is the leading citizen leading the people, when he himself indulges habits of intemperance and licentiousness? Such leadership can lead nowhere except to social disaster and national destruction.

The human race must be saved by divine grace, or it will suicide by diabolic greed.

For any new and hopeful era we must learn to say in sincere faith, "In the beginning God," and cease professing the dogma of dirt, "In the beginning earthly goods."

No man was ever strong enough to hold in his hands the future of the world. God reserves that to himself. The world is governed supernaturally for the furtherance of Christianity.

The autocrats and the anarchists are alike inspired with ruthless greed. Neither should be tolerated by civilized society for a moment.

To make an end of war forever, men must become moral enough to restrain them from the immoral use of power.

When power outruns piety the most dreadful consequences always follow.

Godlessness is too inflammable to be retained in the earth. Religion is required as the security of civilization; it only is fireproof.

Men are so deluded by their senses that they underestimate the force of ideas and overestimate the facts of force. But ideas rule the world, making wars and bringing peace, inspiring conflicts and settling contentions. Religious ideas are the most potent of all. Whether such ideas be true or false, they sooner or later set up, or pull down, social and political institutions, and make or mar civilization when once they are accepted by men or nations. The martyred nation of Armenia is dying to-day because the false prophet preached his diabolical doctrines centuries ago in Arabia.

The promotion of universal peace is entirely dependent upon the progress of Christianity. Only the Prince of Peace can command peace on earth and good will among men. If the nations will not hear his voice, and at his bidding dwell together in brotherliness, no other power can restrain their fierce passions and hush forever the harsh voice of war.

Modern progress is headed for perdition, if piety does not permeate and purify it.

The moral faculties of a true man are discriminating in their action. They are never tepid and neutral toward a conflict between good and evil.

God does not abdicate his power because he allows men freedom of action in the world. He rules by overruling, and none can stay the might of his power.

Rampant and ruthless wrong is worse than war, and a war to put down such wickedness is better than a peace secured by supine submission to domineering unrighteousness.

Government of every sort in its last analysis is force; but most governmental processes are executed without the actual exertion of force, but by the knowledge upon the part of the governed that force will be applied to the restraint and correction of wrong, if necessary. Policemen keep order not by shooting men every day, but by having authority to arrest and kill in the enforcement of law.

The Ten Commandments and the Sermon on the Mount compose the Magna Charta of civilization and supply the basis of universal righteousness and peace.

We must have everywhere the reign of right, if we are to have the rule of peace. To set up the reign of righteousness will require heroic efforts equal to, and really superior to, the heroism of war. Herein will be found what has been called "the moral equivalent of war," and without which all peace would be a rotting and ruinous peace.

We talk of sending the gospel to the ends of the earth, as we ought to do; but we must not forget to exhibit to all the world its heroic graces in our own lives. We dare not become the Pharisee of the nations, forever preaching and never practicing the religion which we profess.

When might is right, wrong is regnant and the social system is pulled down.

Christianity, although of Oriental origin, has showed itself at home in Occidental lands. It passes, like the sun in the heavens, unhindered across the widest seas, and sheds its benign beams with equal power upon all lands. Wherefore the problem of universal peace is to be solved by the propagation of a pure Christianity to the uttermost parts of the earth. The missionary enterprise must go in advance of international commerce to secure justice in trade and safety for the merchantmen; and this missionary enterprise is most powerfully promoted by the founding and fostering of Christian institutions of learning to which the most vigorous minds of all nations will be inclined to come for instruction. It has not been good for the world that the nations for more than fifty years have been seeking education in the rationalistic institutions of continental Europe. The welfare of mankind demands that such be the case no longer. In our own land of peace must rise the institutions for the teaching of the nations in the future; and these institutions must be entirely free from the slightest taint of militarism, and they must be filled with the spirit of the Prince of Peace.

Our educational institutions must be the greatest the world has ever seen, and they must be uncompromisingly Christian in their character.

To dethrone Mars we must enthrone Christ.

Sin makes strife and back of every war there is wickedness.

The sins of materialism are the springs of militarism.

Materialism in schools means militarism in nations. The Prince of Peace must be the presiding authority in all our institutions of learning. The culture which is not genuinely Christian is inevitably corrupting.

The essential significance of the Incarnation is that the Son of God identifies himself with our humanity and becomes the new head of the race. Wherefore he is the Man of Sorrows who carries our griefs with us and for us, and who bears the burdens which we, unaided by him, cannot endure. It was he who called the weary and heavy-laden to come to him for rest, and a multitude which no man can number have responded to his tender words and have found peace to their souls.

True gratitude to our bountiful Creator and Preserver will exclude the thought of infracting his holy law.

There is a senseless saying, used often to estrange young men from the religion of their mothers, which

runs this wise: "You took your religion from your mother. It is not yours, but hers." Back of this taunt is the implication that a man has not thought for himself until he has renounced the belief of his parents. Is such an assumption sound or sensible? Shall one refuse food because it has been set before him by his mother without a chemical analysis of it upon which he can pass scientifically?

Doubt in the head makes disorder in the life.

One of the worst effects of war is the demoralization that follows it. For every drop of blood shed some vice will spring up.

No gains can compensate for the loss of godliness.

"Be not conformed to this world." The word translated "world" in Romans xii. 2 does not signify the physical globe, or the bulk of mankind inhabiting it; but it implies that massed spirit of the times to which a Christian soul should never become subject.

When men and women depart from God, they are very disposed to separate from one another, just as did the prodigal son, who, when he left his father, left his brother also.

When the sacred day ceases to be a holy day, and becomes a mere holiday, then worship will decline and religion will wither away.

There is something essentially coarse in turning the Sabbath day into a day of diversion and dissipa-

tion. The disposition to thus profane the sacred day is the mark of a nature which is wanting in refinement and it is the prophecy of still further decline in all those sweet and beautiful things which belong to the noblest and gentlest people.

The nations who forget God perish, and well-meaning men and women not unfrequently forget God in their too absorbed attention to programs and "movements." It is time to return to God. This is the movement which is supremely and imperatively necessary.

The tenderest pity for men issues from the deepest piety toward God.

Strength of character is in direct proportion to strength and definiteness of conviction.

The decisive moments of history are moments in which the Holy Spirit renews the human heart.

Religion is the foundation of philanthropy and spirituality is the support of all moral reformations.

Men cannot separate themselves from God without at the same time separating themselves from all good.

As long as preachers and churches bring the revelation of God to men, the world will hear them. This is a sphere in which the Church is without a competitor, and in which it ought to speak as with a voice from heaven.

Most men are ready to approve Christianity in the abstract; but when the principles of Christianity are applied concretely to matters with which they have to do, they are instantly aroused against it. When thus aroused, they proceed to find fault with the organized form of Christianity because they are unwilling to incur the odium of attacking the principles of Christianity. Hence they seek to discover offenses in individual Christians, or blemishes in some Church, which they may use in a sort of "*tu quoque* argument" to offset the condemnation which they feel that they richly deserve.

The Unpopular God and His Unpopular Church.

Cynicism conforms to the current of the carnal mind; therefore it is very easy for even an ordinary man, or woman, to say bright things in accusation of the good. If one has few scruples and a habit of hatred, he is amply qualified to say all manner of bitter things accompanied with a measure of brightness. False lights frequently shine in boggy places as the result of the rotting processes found in such places. In like manner there are coruscations of corruption thrown off by malignant minds.

The Church of God includes the very best people living on the earth, and it is the only hope of the world for redemption. It is the only organization in the earth that has ever been known to reform itself.

The seat of power is in personality, and the source

of strength in personality is in character. What a man *is* goes farther than what he *says* or *does*.

Jesus was the farthest possible removed in his earthly ministry from the methods and manners of fussy, modern reformers, who in superserviceable activity run to and fro throughout the whole earth, crying in strident tones, "Efficiency! Efficiency!" No man has ever had a greater "movement" to inaugurate than had Jesus, but he did not strive and cry in the streets. He was never fussy and never hurried. He had time to heal outcast lepers, to give sight to blind beggars, and to take little children in his arms and bless them. How sublime was his serene character! How divine! How efficient!

Systems of every sort inevitably express the nature and spirit of the people under them, and when bad men take hold of a good system they speedily ruin it.

It is the habit of shallow men to delude themselves and deceive others with catch phrases. They are fond also of playing for popular applause. Hence they are more sensitive interpreters of the currents of superficial sentiment than they are wise expounders of eternal truths.

The artesian streams which refresh and renew waterless plains and disease-stricken districts in the lowlands take their rise in distant and lofty peaks of mountain ranges. In like manner the forces which renew the earth must descend upon man from the heavenly hills.

Men who have done most to ameliorate the hard conditions of earthly existence have lived constantly in the light of the heavenly world.

They who fear not God do not regard man. The worshipful are the merciful, and alms flow most abundantly from adoration.

To John the Baptist's cry, "The kingdom of heaven is at hand," men of all classes came trembling to his baptism of repentance. But when did a man or a nation ever repent at the proclamation of any of the kingdoms of this world?

To be without God is to be without hope.

Suicides multiply in proportion as faith in God decreases.

From the days of Hugo Grotius until now international law has arisen from religious inspiration and thought.

The only enduring institution for uplifting humanity and redeeming the world is the Church. It is wiser than all the "sociologists" and has healed more running sores of human ill than all the pretentious "uplifters" who parade their programs with delusive "publicity." When all the "plague of panaceas" has passed, as it will pass, the Christian Churches will still be doing their life-saving work with the patience of faith and the gentleness of love.

Some preachers beg the world to patronize Christ. He has nothing to ask of men but their hearts; and he offers himself alone as the exclusive object of their affection.

Virtue is more needed than victuals. Men have more goods than goodness; and if goodness were more common, goods would be even more plentiful.

Prayer nourishes the sense of responsibility and invigorates the respect for duty toward one's self, one's family, one's neighbors, and one's country. It inspires a man with all those heaven-born aspirations which lead him to become a useful member of society. It quickens the moral nature and thereby exalts and strengthens the intellectual faculties. When the Church induces men and women to lead lives of prayer, it stimulates all those qualities of heart and life upon which even the material welfare of mankind must depend. When it promotes piety, it does also advance prosperity. If every house in the United States were a house of prayer and every soul were a soul of piety, industry would abound and iniquity would cease. Human want would be submerged with human benevolence. The earth would yield her increase and God, even our own God, would bless us.

No people has ever been strong enough to defy the moral law.

To the Christianization of public opinion it behooves every good man to address himself.

Mob law never remedied any evil, and never can.

When a human being is lynched, law is lynched; and that means the destruction and demoralization of society.

Nothing is more hard and selfish and reckless than a life absorbed in pleasure-seeking; it neither fears God nor regards man. Beneath its imperious demands all things sacred go down.

Multitudes have forgotten the value of worship in God's house as a means of rest. There is a restfulness in withdrawing the mind from all worldly and temporal things, and fixing the attention upon things spiritual and eternal, which cannot be found in any other way.

In his day William E. Gladstone was the busiest man in Great Britain, if not in the world, and Mr. Gladstone found in worship the rest by which his strength was continued beyond fourscore years. He attended Church services twice every Sunday with scrupulous regularity and derided with the name of "Oncers" those people who went to church once only on the Sabbath.

It is high time that many men and women, who have been expending their energies on these uplifting enterprises, went home. Many children are needing the attention of their mothers very sadly. The highways of the world would require less cleaning if more men and women swept before their own doors. Good people, please go home and stay at home for a few weeks, and give the world a rest from everlasting

tinkering with it. Uplift yourselves a bit before undertaking further schemes for uplifting all mankind with your complicated schemes of levers and pulleys.

A certain writing reformer exhorts the Churches to "proclaim social aims worth fighting for, not a mere selfish gospel of safety." Now all this sounds very fine, but it is in truth quite shallow and utterly at variance with the teachings of Jesus Christ. Moreover, it is contrary to the facts of history and the principles of Christian experience. When the Churches cease to preach the imperative necessity of individual salvation, the sum of social reform and public benevolence will be dangerously diminished among men. The sources of all good are found in the springs of individual faith; and when these are dried up, moral and social life withers in a parching atmosphere of worldliness.

A man must become good himself before he can do good successfully. (Matt. vii. 3-5.)

It is of the essence of Pharisaism to start with the assumption that a man's own soul needs nothing of attention from him, but that he should give himself wholly to doing something for his neighbors.

So think some modern Pharisees, who thank God that they are not as the common run of preachers and the self-centered Churches.

A great deal of what goes for "broadmindedness" is nothing more nor less than intellectual indolence

and indifference with reference to ascertaining and defending truth.

When men accept the notion that anything may be true, they in effect believe that everything may be false. In such a state of mind, of course, they will prate of catholicity in order to conceal lack of the courage of conviction.

Christianity is a remedial system, and no remedy for any ailment is to be discredited and declared ineffective unless it has failed after it has been taken according to directions.

In default of the world-wide subjection to Jesus Christ, nations must expect wars and rumors of wars; if they will not submit to Christ, they will never live in peace with each other. If they will not love the divine Father, they will never respect the human brother.

The world war enters judgment against secularization in education, writing the judgment in letters of flaming fire which all mankind may read in the lurid skies which bend over the contending armies by day and by night. A mere increase of knowledge, unaccompanied by a purification of motives, results in increasing immoral power; and power divested of morality always works ruin.

The apostolic conception of the Church is that of a family, sprung from the same Father, gathered about him and called by his name. We talk of "fash-

ionable Churches" and "people's Churches"—monstrous descriptives, when applied to the Church, which do not shock us because we note more consciously the facts of fashion and democracy than we experience profoundly the unearthly life which proceeds from personal knowledge of our risen Lord. Such terms can have no place in the vocabulary of an apostolic Christianity. They belong to the dialect of a Christianity which has denied its Lord, and whose speech betrayeth it to an accusing world what time it seeks to warm itself by the fires of a discredited ecclesiasticism.

It is said that "one touch of nature makes the whole world kin," but far more truly may it be said that one touch of the supernatural makes the whole universe akin. (Eph. ii. 13-22.)

We shall never know and love man as our brother until we have found God as our Father.

Wesley and his contemporaries restored Christian fellowship by restoring Christian experience.

Does natural birth bind men together in the tender bonds of brotherly love? Much more does the new birth bind them together.

The good which we will not do we are very much inclined to damn.

Return to respect for fixed principles. Right is right and wrong is wrong; neither in this world nor

any other can the eternal distinctions between moral good and moral evil be effaced without the subversion of moral order.

Great men cannot spring from nebulous moral convictions, and great religious results cannot be brought to pass by nerveless preachments of sentimental gush.

Well-settled principles are commonplace like the commonplace air which men must breathe to live, the commonplace sunshine, and the commonplace rain.

We need now a period of aggressive and active conservatism. Without such a counter-movement against radicalism, we shall live to see the ordinary principles of common morality called in question.

There is no antagonism between "property rights" and "human rights." Property has no rights, but one of the most sacred human rights is the right to hold property.

To the first preachers of the gospel Jesus said on a most memorable occasion, "Have faith in God"; and the exhortation needs repeating to a vast number of ministers of the gospel to-day.

In the "blue-back speller" we used to read, "The preacher preaches the gospel"; but that book is out of date. "The up-to-date preacher" preaches almost everything else but the gospel.

The one business, and the exclusive business, of the Church is to produce and promote spiritual life among men, to make converts and edify believers.

Lynchers lynch the law. When the law is lynched, the safeguards of government, which shield and protect all lives, are pulled down; and when these are overthrown every man lives in greater or less jeopardy every hour. For let us be well assured that the spirit of lawlessness tends always to extend itself, and when tolerated it may do violence to a citizen of any class and on any pretext before it has run its evil course.

Lynching is itself a crime, and crime can never be the cure of crime.

This professor tells us that even a speaking teacher in the person of himself, a learned scientist, could not teach a modern monkey to utter a word. If this highly developed scientist cannot teach a monkey of to-day to speak, pray tell us how some ancient ancestral ape could have ever started this business of talking?

A child whose mother cares more for society than for it is something worse than an orphan.

Christianity is first of all a matter of the heart; and if the heart be filled with it, out of the Christian abundance of the soul will the mouth speak and the hands toil.

True religion manifests its most beautiful and tender forms in the quiet places of life. The Christ

carried the sorrow and sin of a whole world upon his sacrificial shoulders, but he had time and heart to take little children in his arms and bless them.

The mania for publicity produces heroics, but not heroism.

The most heroic man I have ever seen was one who sacrificed all his ambitions and worldly prospects in order to care for three invalid sisters who did not so much as understand the unearthly motive which glorified his own life and blessed theirs.

Too many educators are failing to put first things first, and thereby they are producing a type of culture so filled with feverish ambition that its influence will wither the sweetest things in life and blight homes which a truer culture would bless.

Faith in God as the Almighty One is the only basis upon which to hope for human perfectibility, or aspire to the highest heights of holiness. If feeble and fallible man is utterly separated from an Almighty Father, then he may well despair of ever attaining to the loftiest spiritual excellence.

To reveal to men a high moral standard, without at the same time revealing to them a personal God, of impeccable purity and limitless power, coupled with fatherly sympathy, is to plunge them into moral hopelessness.

The human mind is capable of accumulating a reserve power, and it is the possession of such power

that enables some men to overcome with splendid ability the difficulties of unexpected situations. In the intellectual strength of such men there are no evidences of strained resources; they rise above perplexing obstacles with what seems to be effortless ease. But their reserve power is not so much a matter of nature as it is the result of patient and persistent acquisitiveness; through days and years they have laid by stores upon which they are able to draw in times of need.

Parsimonious piety is always perilous. The fatal mistake of the foolish virgins was the effort to attend the marriage celebration at the smallest possible cost.

Moral reserves are accumulated by daily deposits of right actions, made under the all-dominating purpose of serving God without regard to cost. These are the provident souls who resolve to be religious at all cost.

For the crises of life men must be prepared in the secret places of their souls.

An age of doubt very easily becomes an age of superstition, especially when the souls of men are tried by great griefs. Saul, the first King of Israel, having forsaken the God of Israel, turned to the Witch of Endor when he was threatened with calamity in battle.

To ask a medium to supplement the revelation of our Father in heaven in order to make it sufficient

for our guidance and comfort is to dishonor God and damage the human soul. These superstitious practices impeach both the wisdom and goodness of God; for they imply that God has denied men the light they need concerning the spiritual world and eternal life.

The Christian life is a personally conducted journey. Life cannot be pursued with a program arranged beforehand by human wisdom. To one standing at its outset God gives no blue print of the way to be pursued, but offers his Fatherly hand to guide and guard. And this is far better than any other plan of life. It is not possible that human wisdom should be sufficient to plan a human life. Men have no foresight adequate for such planning. The contingencies of sickness and health, adversity and prosperity, defeat and triumph, are too numerous and too uncontrollable for such far-reaching planning of the limited faculties of men. For the sake of life human beings need an omniscient and omnipotent guide. A supreme difficulty confronts every man on entering life in the fact that he has no experience of his own, and he is entering upon a road over which no other man ever passed before Him; for each life goes along a way never trod by any other human being. The position of each of us is peculiar; hence we require personal direction that we may not miss the divine purpose in our lives nor mar God's plan for us. The life work of any man who leads a Christian life is that to which God points him, and there is no way to prepare for it except to do the will of God day by day.

The resurrection eternalizes, exalts, and spiritualizes the incarnation.

The end of all efforts of men without God's aid and guidance is confusion of tongues. The best political structures and governmental devices of such men are not more than the repetition of the disappointing efforts of the builders of Babel who sought to erect a mechanical contrivance which should at once supply a rallying center for men on earth and a scaling ladder by which to climb into the skies.

The care of the current rationalism of our times is the desire to get rid of any supernatural element in religion. The rationalists in the pulpit scout the inspiration of the Scriptures, deride the incarnation, deny the virgin birth, and repudiate the resurrection of Jesus. They presume to question the Hebrew prophets, who claim to speak at the command of God, and they refuse to allow that the Christ of God had either a supernatural entrance into the world or a supernatural exit from it. Most logically they proceed then to reduce all Christian experience to the plane of naturalism, and we hear now in the pulpits terms employed to define and describe conversion which can mean nothing else than that no divine element enters into it. Religion is defined as "the response of man to an eternal energy within his soul" and the ordering of his life in accordance with that response. Christian life is "character building" by processes of natural instruction and a careful regard for environment. Mankind is to be renovated by processes of eugenics rather than by divine forces

of regeneration. Now, whatever else all this sort of thing may be, it is most certainly not Christianity. No man of clear understanding can fail to see this, and no candid man will deny it. The terms in which Christ and the apostles express the Christian life, in both its beginning and progress, set forth that life as a most supernatural and unearthly thing. Placed alongside such a heavenly experience, how worse than worthless appears the poor stuff of naturalism in religion! Ah! men have had enough of this trash. Back to God, the Redeemer of the Soul! Back to the Father's embrace and the Father's house! Away with the husks that even swine cannot eat without hurt!

A sincere soul earnestly seeking God cannot fail to find him. This is what we should expect in view of the fact that God is our Father. What father would fail to show himself to his lost child, if he heard that child crying in the darkness and calling for him?

The purpose of all Churches and all preaching should be to bring men to God.

Men cannot find God by "seeking religion." The Scriptures nowhere teach us to seek religion; but they constantly command us to seek God.

To souls that hunger for him our God is the unavoidable God. They cannot miss him who seek him.

Conversions, not battles, are the decisive events

of history. The conversion of Saul of Tarsus changed the face of the world in the first century, and the conversion of John Wesley changed the history of the English-speaking world in the eighteenth century.

It is no accident that the greatest national prosperity and political security coincide with the area where the Bible is most sincerely believed and constantly read.

There are some who talk of "character-building," but such a phrase is absolutely absurd. Character is a thing of spiritual growth. We can make dolls, making them smaller or larger at will; but children must be born and brought up.

Men cannot be improved like potatoes for the very simple reason that they are not potatoes. The freedom of the will is the main factor on the human side of the spiritual life, and potatoes have no will at all. Plants in the hands of Mr. Burbank are subject to his will, but his will is not subject to them in any degree. Mr. Burbank cannot even create life in a plant, to say nothing of quickening spiritual life in a human soul. He could not make a sassafras bush, let alone a saint.

If one may be permitted to coin a word, it may be said that the human race must be redeemed by a process of heavenly regenics and not by any method of earthly eugenics.

He who was at His birth laid in a manger because

there was "no room for him in the inn," and who lived on earth a homeless life, hath set the solitary in families and given us homes.

The best conception of heaven is to think of it as our Father's house where he waits to welcome his tired children. God wants his children at home. He permitted them to stay with us until he could spare them no longer. "Precious in the sight of the Lord is the death of his saints"—precious as the homecoming of our own dear children. Yet we wished his children, whom he has called away this year, to stay overtime with us; and we grieve because he has called them to himself. This is our infirmity. In faith deeper than our wounded sensibilities we can say nevertheless, "Blessed Lord, thou art welcome to thine own, both thine and ours, though we long to have back what we would not retake. Keep them and us in thine own tender care, and let us also come home as soon as is best."

The middle-aged wrestle less than do young men with flesh and blood; but they must wrestle more against evil spirits in the high and invisible places of the soul, where men battle in the dark and fall without the knowledge of their nearest friends and closest kindred.

A man who is constantly brooding over his rights inevitably thinks little of the rights of others and still less of his own duties to others.

Jesus taught us that "life consisteth not in the

abundance of the things a man possesseth," and, if this be true, it follows that death consisteth not in the want of things.

There is one very high right which a man may assert with the greatest earnestness always and without harm to himself or injury to others. It is the right which every one has to renounce his rights in favor of others. That was the mind of Jesus Christ.

The Christian religion promotes the production of wealth and the spirit of freedom. And if it does not at the same time extirpate in the same measure selfishness and self-assertion and quicken the sense of duty, it must end in self-destruction.

Rights are great things doubtless, but duties are greater. Liberty is much, but life in Christ is more.

A fatalist cannot truly pray.

Against the naturalism of Egypt God sent Moses and the ten plagues. Against Baalism the Lord sent Elijah, the prophet, in the days of Ahab, and hung at his servant's girdle the keys of heaven to withhold or send rain at will. Let us hear the word of the Lord and not the prattling nonsense of the naturalists. Nature, including rain and sunshine, is still the servant of God, and not his master.

Joshua was assured of the divine presence by which Moses had been guided and blessed, and he was exhorted to perfect obedience to the divine law. This

formula furnishes the key to the problems of any future.

The conscience of mankind is deathless, and its voice will speak at last in the commanding tones of righteousness.

The path of safety is the way of righteousness.

God is not so nicely poised on his throne that he dare not allow men to be free lest they defeat the ends of the divine government.

For him who walks with God any future, however dark and unknown, holds a "Land of Promise."

The world will not be safe for democracy, nor democracy for the world, unless the hearts of men are regenerated, and it does not appear that there is any power equal to the regeneration of the souls of man except the saving grace of Jesus Christ.

The standard of the average life does not comport with the requirements of the Christian profession. The world crucifies the very bad, as it did the two thieves who were crucified with Jesus. It also executes the very good, as it did the Saviour. The scene on Calvary was an exact index of the spirit of the world. The world crucified the thieves because they were too bad to live, and it crucified the Lord of glory because he was too good. No average man was ever crucified since history began to be recorded. The average man is never the crucified, but always the crucifier.

A Christian may not do what is perfectly natural with men; he must do what with men is supernatural, and he must live in conformity to the higher naturalness which belongs to one who has been born again.

The unearthly forces of grace which are engaged for the birth of the Christian life and the growth of Christian character would be directed at a result far below their potential nature if they were aimed at anything lower than Christian perfection. They call for supramundane living, and they supply the spiritual energy by which such living may be realized.

There have been men, calling themselves preachers, who have yielded to the insidious worldliness of wishing to think and talk like men of the world rather than square their beliefs and teachings with the oracles of God. By their pretentious pulpiteering they have done no little harm to ignorant people.

It is time for us to assert the essential importance of human nature; it is time to believe, with the Psalmist, that man is a little lower than the angels and to repudiate the doctrine that he is only a little higher than the monkeys.

The world will not be renovated by eugenics. It must be redeemed by regeneration.

The area of human progress is never greater than that of the moral conquests of mankind. The true man is neither a pessimist nor an optimist. He is a meliorist who faces the fact that the world is not altogether good, and earnestly tries to make it better.

What a man believes about Christ touches the very springs of life.

Jesus's words comport with his character. His language befits him as a crown becomes a king.

Diabolic character and orthodox belief may coexist in the same man. (Jas. ii. 19.)

The worst atheism is that which believes there is a God, but lives as if there were no God.

The mighty spirits of prophets, apostles, and martyrs, by whose lofty lives and heroic labors all the moral progress of the human race has been accomplished, moved through the earth under the powerful momentum of heavenly motives which pierced within the veil of eternal life. Beside the heroic figures of Moses and Paul how poor and paltry appears the part played by such persons as George Eliot, with their doubts and denunciations of "other-worldliness"!

Water cannot rise higher than the level of its source, and in like manner no life can rise higher than the spring of its motives.

All pure and permanent humanitarianism takes its rise in the heavenly world; it issues from the river of life that flows hard by the throne of God.

That is truly a "distressed faith" which sends up rockets to attract the attention of the great of earth and pleads for them to come to its rescue with some

sort of life-saving apparatus composed of complimentary concessions to the Christ. Whether fashionable men and women accept or reject Christianity, the truth of our holy religion is not affected in the slightest degree by their opinions; but the destiny or doom of leaders of what is called "society" will be determined by the eternal and unshakable truths of Christianity.

"What sort of Christianity is demanded by the times?" It is a silly question. The matter of real importance is, what sort of times does Christianity demand?

Liberalism is not able to sing its cold creeds of negation. Liberalism pretends to great culture and affects literary airs; but it cannot sing. It has no joy in its breast and therefore no great hymns rise from its lips. It can neither sing nor save.

All forms of wrong are gregarious and fall into flocks.

The philosophy of the solidarity of evil is obvious. The moral law is one, and when it is violated at any point it is virtually set aside at all points. Hence there is sympathy between wrong-doers, although the forms of their wrongdoing may vary greatly.

Moral progress will continue. The concurrent forces of the divine Providence and the Holy Spirit insure this progress, and these forces will constantly create conditions in which long-established evils will perish.

In the long run only the good can possibly survive. And since men and women are immortal they should take account always of the long run—the long, long run of eternity.

There is nothing more pitiful in our day than the cringing spirit in which some preachers and Churches approach the world. They come with the gospel, and the godless world in effect says to them: "Begone with your poor gospel which butters no parsnips! Go and bring me something to eat and something to wear and fix me a bath and raise my wages, and then I may be disposed to hear you talk about your religion." Instantly they hurry away to get the things ordered, and as they go they begin to cry "Social service! Social service! That is the only gospel which the world will take." Such was not the method of Paul, the apostle to the Gentiles, who did more to remove the ills of society in the first century than any and all the men of his day.

The Christly life of service to God is the most serviceable life to men.

We are too short-sighted to know what will do the most good in the long run; but when we seek to do God's will, we may be sure that we are doing what will most bless mankind.

The programs of atheistic altruism pass away; but the work of him who doeth the will of God abideth forever.

Most of the current unrest about the social system, as it now stands, is selfish in its motives and sinful in its methods.

The life of Christ in the individual soul must give a Christly character to the social system. Social salvation must come as the fruit of personal salvation.

We must have fewer "box-parties" at the theaters and more family altars in our homes.

Christmas is preëminently the feast of the family. In it we celebrate the birth of Him in whom all the families of the earth are blessed.

The life of the republic cannot survive the death of the family.

The home is being clubbed to death. There are literary clubs, dancing clubs, card clubs, clubs for all manner of pseudo-reforms, and clubs for pretentious "social service."

Let all of us go home more and stay there longer, for the sake of our own souls and for the welfare of our children.

What shall a man take in exchange for his home? It is the best thing on earth, and the very type of heaven itself.

Holiness is the highest attainment of humanity.

When a man's religious labor outgrows his religious life, it is fatal to both.

If the Church can promote holiness in men, it will bring to pass all other good; but if it cannot, through the gospel, create saints, the doing of anything else is not worth its effort.

Some men talk flippantly of the inspiration of the Bible. There is some quality in this book, or rather some quality in this collection of books, not found in any other writings; and whatever we may call this quality, it is something without which men cannot get on well. Perhaps we might as well call it inspiration, as our fathers were accustomed to name it.

It will be time enough to denounce and renounce the Bible when the rationalists and liberalists have brought us something better by which to live. That time does not seem to be near at hand.

The material universe was created for moral and spiritual ends; and its history in the future, as in the past, will unfold under the direction of a divine moral purpose, which will culminate in a blessed spiritual result in the end.

The burning of a world can no more affect for ill a good man than it can harm God himself.

Most enfeebling of all mental habits is the habit of self-pity. Self-pity forestalls all real penitence and prevents any purifying change of moral life.

The man who indulges it drugs his soul into helplessness by the use of a pleasing narcotic. He becomes incapable of resolute righteousness by pleading the strength of his feelings as against the weakness of his will. Why should he blame himself for what he believes that he is powerless to overcome?

The only event on earth which the Scriptures assure us stirs joy in heaven is the penitence of a sinner.

Nothing in our world of sin has such significance to God as a man. In nothing is God so interested as in human redemption.

The highest thing in human nature is its spiritual character, and its *summum bonum* is its spiritual good.

The world must be a Christian world, if it is to be at all.

We cannot spread the gospel unless we submit ourselves to it. It is the peculiar property of moral truth that he only can teach it successfully who obeys it.

In the long run that only will be found practicable which is right.

The cry of the Old Year to the New Year is: Hold fast to the good things and make them better as fast as you can.

Jesus alone of those born of women chose himself

to be born, and took his lowly station by his own volition.

Christ is the best revelation of God we can have, and he is equally the best exposition of man.

The race of man is to be lifted up by heaven-sent prophets, preaching redemption through Jesus Christ, and not by clerical Burbanks crossing types and developing new varieties.

The moral forces are the saving salt in the life of any people.

Morality cannot survive the death of religion. An ethical system of mere prudential principles is always and everywhere ineffectual for the right direction and control of human conduct.

The powers of the upper world must get hold of men in order to restrain passion and inspire virtue in the world below.

There is no necessary moral evil. Evil is necessary to the vicious only. If we could admit that there was one immorality in the world that was a necessity, we would be forced to believe that there is no God in the heavens, or that God is immoral. Such atheism is blasphemy.

History is a divinely ordered movement which must reach its culmination some day in final things of a religious nature.

He who would dilute our faith with doubts, or paralyze our consecration with enfeebling speculations, is doing a diabolic thing.

In the beginning was God and in the end God must be; for he is the Alpha and the Omega of creation and history.

Indulgence in any wrong blinds the mind to its wrongness.

Dancing in any form invariably runs into the most reprehensible forms. That is a doubtful diversion which seems to exist under a law of degeneration. If the moral gravitation of a thing is toward immorality, it is a thing to be avoided, especially by the young. Such is the case with dancing.

There are theologians, claiming to be men of "advanced thought," who are ever trying to minimize the supernatural in the Scriptures. Carried to their logical consequences, the theories of these men mean that God is so entangled in the meshes of natural forces that he has lost his freedom, and that therefore he can do little miracles, but not big ones; that he might dry up a spring branch, but would find a sea or a swollen river too much for him.

A free God still lives, and reigns, and hears the prayers of them who seek him aright.

Blessed is the man who, amid all the burdens and cares and responsibilities of his mature life, retains

the faith which he learned at his mother's knee and continues to pray to the God of her who first taught him to say at nightfall, "Now I lay me down to sleep." As the shadows of life's eventide gather about him, its long day of toil drawing to its close, let him pass to her in the brighter world above with the words of the little prayer trembling upon his dying lips, "Now I lay me down to sleep." Let us pray! Let us pray always, and not faint.

The most compelling and majestic element in our human nature is that which we call conscience. It is deathless. In age extreme, when appetite has grown dull and desire is dead, conscience will show itself strong and authoritative.

The salvation of Christ is so satisfying to the conscience that it has brought many souls into a state of rapture when they have found deliverance through it from a sense of guilt.

When men pet their personal peculiarities and fondle their follies, they become disagreeable to all around them and impair their influence for good.

There is always an element of insincerity in the men and women who seek to emphasize their personal peculiarities. They seem to be constantly saying, "I thank God I am not as other men are." It might do them good to know that other men are thankful for the same reason.

Men who have not toiled for what they have,

whether it be knowledge or money, never know how to use it.

Human virtue is won by struggle; it is reached by a strenuous climb up a steep and rugged height, and not by an easy and lazy stroll along a smooth path through a flowery and fragrant meadow.

Our country has had enough of cutaneous treatments of social eruptions. It needs constitutional remedies applied at the very center of moral life.

The symbol of dogma is not the upas tree, casting a blighting and blasting shadow upon all things beneath its branches; but the emblem of theology is a fertilizing stream, carrying fruitfulness and beauty in its course.

A religion without morality is a defiling superstition, and an ethical system which does not rest on religious truth has neither an enduring foundation nor any authoritative sanctions for its requirements.

Men cannot have the moral fruits of Christianity after they have destroyed its theological roots. Truth in the intellect and righteousness in the will are inseparable. The creed of creedlessness cannot issue in correct conduct.

What is not worth preaching in time of war is not worth hearing in time of peace.

Men of the world may pet and praise a worldly preacher in fair weather; but when the storms arise

they desire counsel and consolation from ministers of more serious mind and solid faith.

Life at all times is a very serious thing. It is not a mere pleasure jaunt; it is a serious pilgrimage. The noblest spirits feel that they are sojourners in the earth, and not mere pleasure seekers. If the pulpit is to be of any use, it must be serious in its ministration. The pulpit is no place for a mere entertainment. The preacher is God's prophet, or he is worse than nothing. He is to utter eternal truths to immortal souls, with a view to their salvation, and such a work excludes all discourse designed simply to tickle the fancy or please the carnal mind.

Multitudes of preachers, especially preachers in urban communities, have been changed from messengers of God into managers of material enterprises; they are engineers rather than evangelists, promoters rather than prophets.

Our people are forgetting God, and they need to be brought back to him. They do not recognize sin as sin, hence repentance is as scarce as sinfulness is plentiful. They regard their misconduct as misfortune, and for penitence they substitute self-pity.

If the Churches in the country and in the small towns should cease to give members to the large city Churches for any considerable length of time, the Christianity of the urban communities would be most disastrously affected. Urban Christianity produces few preachers at best, and it cannot perpetuate it-

self unless it can get constant spiritual replenishment from the rural districts.

When innovators abound in the pulpit, revolutionary agitators quickly rise up in the political world.

Atheism and anarchy unite to dishonor God and destroy men.

To depart from fundamentals is always folly just because they are fundamentals. What progress would be possible in mathematics to a man who began his calculations by repudiating the multiplication table and the axioms in geometry? It is quite time for this insane mania for principleless radicalism, miscalled "progress," to be cured. The distemper has lasted far too long. In the cases of some persons it has become incurable.

The welfare of the world is involved in the type of religion which prevails in the United States. It is the greatest of the missionary nations and the greatest of modern republics. If we renounce the fundamental principles of constitutional government and evangelical Christianity, we will do much to destroy the confidence of all nations in free institutions and impair the faith of mankind in all religion.

Why should any sensible man be prayerless? Why should any true man hesitate to lead his associates in prayer on any proper occasion? Piety is not an unmanly thing. The lack of it, rather than its practice, bespeaks the want of manhood.

The best work preachers can do for the settlement of social and economic questions is to proclaim the gospel of Christ, whereby spiritual life is begotten and conscience is quickened. The solution of all such questions waits not so much on showing men the methods by which these issues are to be solved as on inducing men to do what they know to be right.

A preacher gets a congregation "under false pretenses" when he invites people to attend religious services, and then harangues them on strikes, lockouts, and the like. In the house of God the rich and the poor should meet together to hear "the common salvation" expounded and enforced.

The Church of God, no more than her divine Lord, can afford to be used as a judge or divider in the distribution of earthly goods among rival claimants and contending classes. It is her office to offer salvation to all classes and to proclaim Christian principles of life to all classes, rather than to work out details of procedure and insist upon rigid methods and procrustean programs for the settlement of all social issues.

The criticism which denies inspiration to the writers of the Holy Scriptures will not stick at repudiating the call to the ministry. A man who doubts the inspiration of Isaiah can hardly believe in the dealings of the Holy Spirit with his own soul.

We must have done with rationalism, if we are to have any Churches or any preachers for long in

America. Rationalism in religion is a sterile thing without the ability to propagate its own kind, much less to produce anything better.

Spiritual forces only can effect spiritual results.

A preacher who has an impoverished spiritual life, and who is incapable of winning souls to Christ, magnifies all the schemes of earthly amelioration which come in sight. He seeks to conceal the barrenness of his life as a preacher of the gospel by magnifying his social activities. Of course he finds no precedents for such an earth-bound, worldly ministry in the history of the apostles or in the biographies of any of the great preachers of former generations. Hence he begins to boast of his progressive ideas and methods and to berate all the great spiritual leaders of the past. Thus he cries down those heavenly forces whereby Christianity has always advanced among men, and whereby it must always fulfill its heavenly mission, in order that he may cry up his novelties and notions. He mistakes backsliding for progress.

An age of luxury, in which men acquire an excessive love of ease, is always addicted to indifference to truth. It requires energy and effort to ascertain truth and defend it against error.

In season and out of season they have preached that "any creed may be true and good for those who sincerely believe it," which is tantamount to saying that "all creeds may be false to those who sincerely doubt them."

It is time to return to fundamental truths, and stand for them. An age of intolerance, with martyrs burned at the stake, is far better than an age of indolent indifferentism prostrated by a lazy agnosticism. Our poor paralytic faith has not power enough to preach; and in its weakness it parades and praises its powerlessness to persecute. It contends for nothing, because it believes nothing is worth contending for. It makes a religious wilderness, destitute of both definite creeds and decent conduct, and calls the arid waste a paradise of peace. It is, indeed, a place of peace. So is a graveyard. So is a whited sepulcher full of dead men's bones.

When men are caused to depreciate the Bible, they will also hold Church services and the preaching of the gospel in low esteem. The fact is, the pulpit pretenders, who degrade the Scriptures by such talk, engage in the unprofitable labor of sawing the limb off between themselves and the tree; when they have turned multitudes from the Scriptures, they will find that they have also sent them away from the Church.

The people who are neglecting the Bible will return to it when men who profess to be called to preach assert again with authority the inspired character of the book. When it is given its true place, men cannot turn away from it. There is about it a quality peculiar to itself, and which is not found in any other writing known to men.

In selfish zeal or ambitious partisanism men may forget to be good while absorbed in a vain concern

for doing good. But in the kingdom of heaven what a man *is* outranks what he *does;* the life is more than the labor of a truly Christly man, even as Jesus was greater and better than anything which he did.

There are many men and some Churches in our day who have too much moral movement for their religious magnitude. The violence of their activity exceeds the volume of their virtue.

There can be no worse form of infidelity than to believe that evil-doing can ever promote any good thing. The good is not so weak nor God so indifferent to its successful issue, that wrong should be done to save it.

The worship of God's house is often defeated by operatic performances in the choir loft, which draw crowds of a certain sort and yet intercept any real religious impressions that public worship is designed to make. Amateur opera singing in a church is not to be approved from the standpoint of good music or good morals. It is a vocal exhibition of second-class quality, aimed at showing off the singer without regard to the worship of Almighty God. A silly singer, addicted to such folly, has been known to sing a "Hail Mary" in a Protestant church. Knowing neither the significance of music nor the meaning of words, they make themselves simply ridiculous. They who engage them are like unto them and so are the ignorant souls who rave over them.

The desire to win an apparent success before the

eyes of the community is in most cases doubtless the motive which leads pastors to engage sensationalists. But the ministers of God ought to be the last men in the world to join in the blind worship of mere success. It is intolerable in men who profess to represent the Christ, who cared so little for what the world calls "success" that he died on a cross.

In what has been said there is no intention to decry emotion in religion. A religion which does not take hold of the whole man—the intellect, the sensibilities, and the will—is not the religion of Christ, whatever else it may be. A frigid intellectualism, or a self-sufficient moralism, or a punctilious ritualism, we justly associate with the religion of the Sadducees and Pharisees rather than with the piety which Jesus sought to promote among men. Emotion is an essential part of a genuine Christianity in the heart.

A lucrative evangelism is a very modern thing in the history of Christianity. It is a thing of the last twenty-five years, and it has hindered true religion as much as heretics and rationalists.

Sensationalism is not the power of God unto salvation. The gospel, and the gospel only, can be relied upon to save the people of our day or the people of any day. It is a real spiritual power, and it is a sufficient spiritual power. Preaching in sincerity and under the unction of the Holy One cannot fail of renewing men in righteousness and true holiness. It will stir the sensibilities as no unwholesome sensa-

tionalism can; and following its glowing influence on the soul will spring up fruits of righteousness and peace.

Not a few wish that God's laws even should be of a merely advisory character; and from wishing that such were the case, they come at last to affirming that such is the case, and to denying that penal functions have any place in the divine government. They would rather have a hell of anarchy on earth than to entertain the thought of future punishment.

This widespread decay of respect for authority is called "progress." It is progress, indeed—progress toward the Dark Ages, progress toward eternal night and unending despair. Our civilization has progressed already too far in that direction for safety.

A minimum of creed cannot produce the maximum of character.

Character can never be loftier than the motives from which it springs.

Jesus and the Apostles always appealed to the highest motives. The Christianity which they taught meets men in the altitudes of their natures because it aims to bring men up to the most elevated state of existence. It cares nothing for the impulses which arise from worldly wisdom, earthly expediency, and human policy. All these are of the earth, earthy, and it proposes to call men to heavenly and divine

things. Hence its appeal is to the atoning love revealed by the cross of Christ, the holiness of God which we are invited to share by becoming partakers of the divine nature, the future life with its eternal rewards and everlasting penalties, and all the powers of the world to come in which we find the spiritual forces by which the heart is regenerated.

Appeals to shallow motives have never wrought any great and permanent good among men. Herein is found the explanation of the inefficiency of a good deal of what men call preaching in this generation. We have much worldly preaching—*i. e.*, preaching which appeals to motives bounded by time and sense. We base our demands for what we call "civic righteousness" on economic and governmental considerations, which concern the present world only, and we get a righteousness of mere expediency, bereft of all the solemn sanctions of eternal right and God's immutable law. Hence we lack authority in preaching, and get up a debate when we ought to bring men to decision for Christ.

The great religious motives, when they possess a human soul, lift it to the heights of heroic unselfishness and fervent devotion to God. Heroism of the highest sort is of heavenly origin.

All the talk of "Let us do right for right's sake only," meaning by the words that we are to take no account of God in our behavior and have no regard for Christ's sake, is very shallow talk. It is an atheistic immorality; for at bottom it is immoral, and

soon shows its true nature by its downright and outright selfishness and meanness. Mankind will never do right for the sake of mere abstract right. The Sermon on the Mount is an impossible standard to all them who do not know and love the Preacher on the Mount.

We cannot have a virile religion from puerile motives.

For some time there has been a fashion among some of arraying their piety in a garb of scanty belief. That may do for pygmies in religion, but not for giants. The plan of trying to live upon a minimum of faith can never result in a maximum of moral strength. A gruel of doctrine, thinned down to a few flavorless ingredients, will not support robust character. Great conduct grows out of great creeds, and men who wish to get away from the great creeds generally end by getting away from the commandments.

The demagogue is like the poor in one respect: he is always with us.

"I do not believe in man-made creeds." But can there be any creed at all which is not a man-made creed? A creed is nothing more nor less than what a man believes; and if he is a man, and has reached his own conclusion, his creed is man-made. If he is less than a man, it might be a fool-made creed; but it would still be a creed.

What is really meant by the denunciation of man-made creeds, is that the great body of orthodox believers, who agree upon the essentials of theology, shall be discredited for what they believe, and they only, who hold erratic and strange notions, with which very few can agree, shall be honored as sincere and independent men. Is not this the narrowest sort of egotism and the vainest sort of conceit? Shall a man assume that all the good and great men who have studied the Holy Scriptures in the past, and lived godly and lofty lives on the creeds which they have believed, were fools or knaves, wanting in either sense or sincerity, while he claims for himself alone the possession of the truth? Is that very modest? Is such a position justified by either reason or revelation? Is that the proper spirit in which to approach any serious subject? Is that the method which sensible men follow in pursuit of truth in any other branch of knowledge?

The sum of human peace has been promoted by the habit of mankind to separate into families.

It is very easy to say, "Let us respect the Christians of other Churches than our own," but it is not always so easy to say, "Let us respect the Churches of other Christians than ourselves." But the latter is a far loftier manifestation of the spirit of catholicity.

Let no man consider all creeds but his own "man-made creeds"; that is in effect to claim inspiration for his own beliefs and charge infidelity to God's

word upon all who do not agree with him. And that is neither reasonable nor religious.

It is difficult for a good man to frame a form of speech strong enough to condemn justly a fratricidal purpose which conceals itself under fraternal professions while moving to its deadly end.

The creed of the early Church was a creed of facts, just as still appears in that ancient symbol of doctrine commonly called "the Apostles' Creed," in which all the great Churches of Christendom are agreed.

We know Christian truth by revelation and not by philosophical ratiocination.

Christianity is, in Paul's view, neither a science nor a philosophy; but a revelation from heaven attested to the human heart by the Divine Spirit.

Faithful pastors, who are leading souls to the Saviour, are making the most unanswerable arguments for Christianity. A new convert counts for more than a new theory.

Souls take their departure from God not by sudden and violent acts of rebellion, but by insensible concessions to evil which scarcely make a distinct impression on the consciousness.

Preachers who "teach their congregations to doubt everything but doubt" are they who play to

the galleries and love to make a great show of "independence" and "freedom of thought." They utter great swelling words about liberty when in truth they are the bond-slaves of vanity, concerned for neither freedom nor faith, if by any means they may be applauded by men of the world.

The conception of the early Church of its function with reference to religious truth was, not that of one who is to discover truth, but that of one who is the depository and defender of the truth which has been revealed from heaven and committed to his keeping.

Men cannot live on doubts. The soul of man lives by what it believes, and not by what it doubts.

Congregations are not going to stay long under the ministrations of a man who boasts that he is a "truth-seeker," and who abdicates the functions of one who is set to proclaim the settled truth upon which men live. Pseudo-truth-seekers should seek some other place than the pulpit in which to parade.

Men for armies cannot be brought to strong manhood in the absence of capable physicians throughout the country, and armies once formed will speedily perish away except they be served by competent surgeons.

A physician while visiting the sick may often render services as holy and edifying as the ministrations

of a pastor, and many consecrated physicians have been pastors to the poor as well as healers to them.

An ignorant and incompetent doctor is worse than no doctor; for such a physician is an ally of disease and a promoter of undertaking establishments.

Pulpit pettifoggers have been criticizing the Holy Scriptures, minimizing sin, deriding salvation through an atoning Saviour, and offering as a substitute for religion programs of what they have called by various cant phrases, "Civic righteousness," "Social service," etc. German rationalism has been poured out upon the people by clerical scribes and preaching Sadducees, who have honored and promoted skepticism by their sermons far more than they have strengthened faith and advanced the knowledge of God among their hearers.

While men will talk lightly about God and prayer, as if God were nonexistent and prayer a superstitious performance, few of them will dare live in a godless world or a prayerless world. Those who have not prayed for years on years would reject with the utmost energy a proposal that they pledge themselves never to pray again. Who among the children of men would sell for any consideration his privilege of prayer, even though he has not exercised it since he left his mother's knee?

Napoleon's atheistic maxim that "God is on the side of the heaviest artillery" is a false maxim which history abundantly refutes. Who had the heaviest

artillery when Napoleon invaded Russia? God snowed on the Corsican and defeated him.

Mere sentiment, apart from definite and settled beliefs, soon vanishes as the mists of the morning vanish before the rising sun. "The religion of the inarticulate," if it may be called a religion at all, is too invertebrate to carry the burdens of life or even to stand alone long.

The Christianity of Christ and his Church has come to stay. It also will believe, and therefore speak its faith, as did David and Paul.

Difficulties tend to beget patience, and patience promotes perseverance, and perseverance brings power.

The greatest faith is found amid the greatest difficulties.

Easy conditions frequently put the soul to sleep, while hard conditions stir the soul to strive for the highest things which otherwise might be neglected.

Let no man be discouraged by hard conditions, nor despair of the highest good because beset by adverse circumstances. Let him purpose in his heart to be what he ought to be, and the most hostile things will become the potential allies of his soul.

Democracy cannot be safe for the world unless it be inspired and controlled by the highest morality and the deepest spirituality.

Secularism in education is a fearful explosive.

The right is always feasible to them who wish to do right.

Someone will say, "Let us be practical; the world cannot get along without these wrong things." Is God then an impractical being? Certainly he is, if the moral law which he has proclaimed is impracticable. The All-wise God is utterly visionary, if the Ten Commandments are "an iridescent dream."

What is right is always and everywhere expedient.

If it is not safe for the nation to have drunkenness and licentiousness among its soldiers and sailors, it is not safe for these immoralities to prevail among the citizens of the nation. What is dangerous in war must be hurtful in peace. Are not the duties of peace as sacred and important as the obligations of war? Does not the home need as much protection from immorality as the cantonment? Is the camp in the suburbs of a city of more importance than the city itself? To ask these questions is to answer them, and the unavoidable answer contradicts all the pretentious theories of the apologists for immorality.

Wrong is as inexpedient as it is iniquitous.

The idea that it is easy to be saved and hard, if not impossible, to be lost is as repugnant to sound reason as it is contradictory to the Scriptures. Nothing that is worth while is easy. Ignorance is

easy, but learning is difficult; idleness is easy, but industry is hard. In like manner sin and death are easy of attainment, but salvation and life require the most strenuous efforts, and without the saving grace of the atoning Saviour they are quite out of the reach of every man.

The blood of Christ alone suffices to save, and no man can shed blood enough of his own to make atonement for his sin.

If dying in battle suffices to save the soul, why should Christ have died to redeem man? If dying in battle can save the soldier who lays down his life, then it must follow that peace is perilous and that where war abounds salvation doth much more abound. If this be true, then what an immigrant agent for heaven was Napoleon!

Christ is the hope of the world or there is no hope at all. Men must go after him or go down in despair.

The touch of the cross, like the touch of the rod of Moses on the rocks of Horeb, making water to flow from flinty surfaces, makes floods of benevolence to flow from millions of stony hearts.

He is the foe of the race of man who fights the Son of Man.

The present influence of Jesus among men is the greatest of all miracles; it outranks in wonder even

the resurrection itself. Christian history is the ever-enlarging record of an unceasing miracle. The world is not moving on naturalistic lines; every inch of its progress bears upon its face the imprint of the supernatural. And unchristian forces are not giving direction to the advancement of mankind; unquestionably the human race is going forward, under the leadership of Jesus. It must follow him or not advance at all. If it refuse to go after him, it must consent to go backward.

A so-called preacher in Baltimore went through the profane performance of dismissing his congregation that they might work their gardens on the Sabbath. Such cheap clerical demagogy "wearies indignation and fatigues disgust." The American people are not so short of potatoes and so long on piety that gardening may for a time supersede godliness. They may need corn, but they need far more sorely consecration. They need rutabagas far less than they need religion.

Christ's conquest of the world is by means of conversion.

These schemes for salvation by syndicate partake of the spirit and methods of "big business" in the commercial world, and thus they "savor of the things which be of men, and not of the things which be of God." They spring from a mundane megalomania, bawling for bigness in order to overpower the heathen world by bulkiness of organization, rather than convert the heathen world to Christ by the saving processes of the gospel.

Christ has not called his Church to conquering campaigns, but to converting ministrations.

The mania for publicity, which has been called publicomania, is one of the prevalent and pernicious vices of our time.

One brought up under the holy influence of daily worship knows how comforting and strengthening is even the memory of such a sacred thing. Those early impressions remain as a restraint from sin, an inspiration to duty, and a support in trial.

"If Christ be not risen, then is our preaching vain, and your faith is also vain." The converse of St. Paul's proposition is that if neither the preaching nor the faith has been vain, Christ surely rose.

We have books on the philosophy of the Christian religion, and—save the mark!—books on what some of the conventional academics call the psychology of Christian experience! All of which is pretentious nonsense. Christianity is not a philosophy; it is a revelation. It was not discovered by the saints, but delivered to them. It is a deposit which they are to defend and not a discovery which they are to parade. Neither the human senses, nor the faculties of the human mind, are equal to the task of discovering the things of Christian life and truth. (1 Cor. ii. 9.) Christianity being a revelation, and not a philosophy, can be apprehended by the common man and at the same time command the mind of the most learned man.

A modish mind can neither conceive nor proclaim with fidelity eternal truth. (Gal. i. 10.)

There was a progressive revelation before Christ and leading up to Christ; but when he appeared in the flesh among men, in the fullness of time, he revealed the fullness of truth. The revelation of God through his Son leaves nothing pertaining to salvation undisclosed.

Christianity is full, fixed, and final truth. An archangel could not amend it, and Gabriel would not presume to try to improve it.

It is time now to proclaim afresh "the common salvation." We have had enough of uncommon nonsense. Let us return to what all souls live upon, if they live at all.

The Church of God is not in the world to seek the patronage of men, but to rebuke their sins, demand their submission to the authority of God, and to offer to penitent souls salvation in the name of Jesus.

The bigotry of some liberals to-day is the bigotry of those whose narrow creed is the creed of creedlessness.

The soul of man controls circumstances far more than circumstances control the soul of man.

Christian unity is never more dishonored than

where the profession of a desire for it is used to disguise efforts for ecclesiastical self-aggrandizement. This is like firing while bearing a flag of truce.

The essence of religion is a return of the soul to God.

Renovating human relations cannot bring a soul back to God, but restoring the soul to God makes all else right.

Nations are turned into hell because they "forget God." Losing God, we lose ourselves.

In the end churchless people become godless people.

A Sabbathless nation will be a godless nation; and all history tells us what godless nations come to. The records of mankind unite with the Holy Scriptures in declaring that nations "which forget God are turned into hell," and it is equally true that such nations always turn hell into themselves.

Men are not saved by denials and doubts, but by positive beliefs and affirmative faith.

To make sermons which blight souls is a horrible profanation of the pulpit and a dreadful desecration of the Sabbath. If a parish ask bread, will the pastor give his people a stone? Alas, some have! And some for a nutritious egg of truth have given a serpent of doubt.

Mr. Beecher tried sensationalism for years; Philip Brooks took the opposite course. Distance will make Brooks look larger, but Beecher will fade away into a dim reminiscence, although in point of mental volume Beecher was perhaps the stronger man.

Yellow journalism and yellow pulpitism have both seen their greatest popularity. They must pass away. Decency dooms them. It is time for Christly men to rise up and scourge these evils and drive them out of the temples which were designed to be houses of prayer and not places of cheap entertainment.

Subjection to German rationalism has been a fashion among certain classes; not because rationalism is so reasonable, but because it has been for a time theologically modish. Men of this type have slashed their creeds just as fashionable women have slit their skirts; it was "the thing to do" in order to "keep abreast of the times."

The man of God who proclaims, with the power of the Holy Ghost sent down from heaven, the faith once for all delivered to the saints, is always sure of a hearing because such ministrations satisfy the deepest yearnings of the human heart.

Men will not regard their fellow men aright when they cease to care for how God regards themselves.

Men run to their own ruin when they refuse to respect the divine rule.

"Knowledge made easy" to take, by being floated

in fun, suggests most subtly that education is not worth acquiring unless it can be acquired without interrupting one's amusement. Such a process exalts diversion to the supreme place, and correspondingly degrades both the acquisition of learning and the development of intellect.

Men cannot be lured into the kingdom of heaven through side shows and vaudeville performances. Men and women cannot be converted and made good by grinning at God.

We have multitudes of reformers, of the lightweight variety, publishing daily planetesimal programs. It is time to tell these hysterical reconstructionists to go home, and get quiet for a season at least. These frenzied souls have undertaken too much. Reconstructing the whole planet is a very large contract. It is time for the "world-reconstructionists" to go home and go to work.

Jesus Christ commanded his disciples to go into all the world, but it must not be forgotten that he directed them "to preach the gospel to *every* creature," thus clearly indicating that the salvation of the individual was the process by which all mankind was to be saved. The Master seems never to have considered "Christianizing the social system," whatever that means, if it really means anything. Souls, not systems, are the subjects of conversion, according to the teaching of Jesus.

The conversion of individual souls will renew all

systems; for the systems of men are the exponents of the souls of men.

The program-makers and campaign-drivers of our day, like the mythical Atlas, are not content to carry anything less than the whole world on their backs.

Let every man do his duty each day, however humble his task may seem, and follow Christ. Thereby he will most certainly do his part in "reconstructing the world," and by no other process can he do it.

The public is growing weary of "world movements" and world movers who move nothing but themselves from place to place and from platform to platform, and at somebody else's expense.

Only good results can flow from fidelity in the discharge of duty, and the greatest things are never reached by any other way than pursuing faithfully the duties of each day as they come to us.

Between the pressure of programs and publicity real piety is having a hard time of it. When will men and women learn that daily duty is the holiest, greatest thing a human being can undertake? From acrobatic agitators and housetop howlers may the good Lord deliver us—and deliver us speedily.

Men who advocate ecclesiastical mergers are fond of dwelling on what they call the Saviour's prayer for Christian unity. (John xvii. 20, 21.) But the unity for which our Lord prayed was not sameness

of organization, but unity of spiritual life. He was not concerned that men might be organized into one ecclesiastical body, but that they might participate in the same life which was in him and in the Father.

"World Churches" always come to depend on worldly forces and in the end become worldly Churches.

Service is the natural and irresistible impulse of all truly regenerate souls. This is just what the Church has taught in all ages. It is most wholesome truth, but it is not the whole truth, and when it is put forward as the entire substance of Christian life it becomes a whole falsehood.

Jesus taught that a man's life is more than his labors, and that one might be very abundant in useful services and yet be lost. (Matt. vii. 22, 23.) He also taught that a subtle vanity often actuates men in doing service, saying of certain who were very active, "All their works they do for to be seen of men."

Some of the most disagreeable and vain people in society to-day are certain men and women who are perpetually prating about "service." What sort of service can a godless soul render to any other soul? The first duty any man owes to the generation in which he lives is that of maintaining a high and holy life in himself. A Christian life is the highest sort of service. Surely we have had enough of this cant of worldly ignorance and ignorant worldliness.

The very nature of the work proposed by the Church of God forbids that it shall ever assume the attitude of asking the world for its patronage. The Church is the bride of Christ and ministers are the ambassadors of God. Can the bride of Christ beg worldly men to smile upon her? May she seek popularity in the world by employing all sorts of meretricious charms?

The demagogue in politics, attacking all settled principles of government and promising the people every kind of impossible benefit, if they will only give him their support, is bad enough, in all conscience; but the demagogue in the pulpit, denouncing all the creeds and all the Churches and all the other preachers in the land, is even more disgusting.

A congregation is something more than a crowd, as a well-organized regiment is something more than a mob. A congregation is a collection of people of kindred natures, pursuing a common aim and animated by a common spirit.

As soon as the Wesleyan revival had done its work, Christian fellowship began to reappear in England. Then one might have seen Lady Huntington and Lord Dartmouth uniting with coal miners and peasants in the same religious service, for they believed alike, felt alike, and lived by the same religious principles.

Men prefer to be engaged in a conspicuous movement in which they escape difficult and tedious details

rather than to give themselves to do more important work of a less conspicuous character and which calls for painful persistence.

Social institutions are no better than the men and women who make them; in the nature of the case they can be no better. Our customs express our characters.

Our reformers have begun at the wrong end of things. They seem to proceed on the idea that personal character can only be reached and raised by efforts on the whole bulk of the community. Their theory looks very impressive; it appeals to the carnal mind by its appearance of bigness; but it is visionary and impracticable. At bottom it is tainted with not a little of human pride, vanity, and self-indulgence.

What is wanted to "Christianize society" is not a superficial, cutaneous treatment of pimples on the social system, but a profound, constitutional renewal of the hearts of men and women.

I have lost faith in reforms and reformers. I have seen too many of them. We must depend upon Christ to "make all things new" because he proposes to make all souls new.

It would be a very cold day for our sinning and suffering race if the fires on the altars of the churches were extinguished.

As long as men are free, some of them will sin; and as long as any of them sin, there will be incurable

suffering in the community. The way of the transgressor is hard, and inseparably joined by ties of flesh and blood with every transgressor are innocent persons who must suffer with him. This upon the whole is probably best for humanity or God would have made the case different.

The gospel itself cannot be made the power of God to salvation to any but those who believe.

There is not a moral evil in the land which is not weaker than it would be if the Church did not exist, and there is not a good thing in the country which would not suffer much if the Church ceased to live.

Error is ever willing to compromise, but just because the truth is true it can make no concessions to that which is false.

A religion that is willing to divide the race of man with any other religion cannot be the true religion which reveals the true God. Our Heavenly Father cannot be content with turning over any of his children to kidnaping superstitions; he claims the whole world for his rightful dominion.

Christian churches are in every land, and if a torch were placed at nightfall upon every Christian altar in the earth our world would be girdled with light without the aid of the sun.

The chivalry of the present time is found among the foreign missionaries of the Churches. They leave

home and country and kindred and go forth among strange peoples, not to recover an empty grave from the hands of infidels, but to rescue unnumbered human souls from being buried alive in suffocating superstitions. Than such there can be no more noble knight-errantry.

The bottom issue in the whole question of foreign missions is the naked issue of whether Christianity is true or false. If Christianity is true, it is the duty of every Christian to spread his supreme truth to earth's remotest bounds. The first and highest obligation of the man who has the truth is to tell it to those who know it not and need to know it.

The whole history of mankind proclaims as loudly as do the Scriptures the fundamental truth that "without the shedding of blood there is no remission." The altars and offerings of men of all ages disclose how the conscious need of atonement rests universally upon the human heart. Man might be tracked down the ages by the bloodstains of his sacrificial offerings. It is no accident that Jesus only has been able to sheathe the sacrificial knife. He has done it by making an atonement upon which the hearts of men can rest in peace with purged and potent conscience within the breast. They sacrifice no more because his sacrifice is final and satisfying. No bleached and bloodless cult is ever going to win a race with such a history as has the race of man.

The work of evangelizing the heathen has been neglected too long; and Christendom is menaced to-

day by a heathen world more than it is threatened by any other peril. The time is at hand when the world must be all paganized or all Christianized. One type of moral life must prevail around the whole earth.

Some uninformed people imagine the Chinese republic is but a transient thing. There never was a greater mistake. The Chinese people, for centuries, have been accustomed to self-government; and no people, not Christian, were ever better prepared for republican institutions.

The function of the Church is not economical, sociological, philosophical, or artistic; it is neither a reformer nor an entertainer. It is supremely the dispenser of the forces which issue in spiritual life. It is the family of God, the household of faith, wherein souls are born and nourished.

God's house is a house for prayer, and not a cheap lunch counter.

Some folks carry the idea of foreordination so far that they are willing to leave the Christianization of the heathen to the inscrutable wisdom of God, without recognizing their own needed instrumentality in personal service, contributions, or otherwise.

Do not be so ready to presume that the Holy Spirit is talking to someone else. He is talking to you. The plan is God's, it is true, but he leaves his children to work it out.

Some of the brethren are great on going round and more or less piously saying ancient pieces which they call sermons.

The commerce of Christian lands is more energetic and expansive than their Christianity. There are more drummers than missionaries in Cuba. (March, 1901.)

Why are the children of this world wiser in their generation than the children of light? I can frame no other answer than this: Because they do absolutely believe in what they say they believe in, and they do genuinely love the things they profess to love.

When the Church loves God as genuinely and fervently as men of the world love gold, we shall see no limping, halting Christian enterprises.

The choir money, spent apparently with a view to suppress congregational singing and impair worship by a sort of Sunday substitute for the opera, would equip this (Cuban) work. Meanwhile the pastors of some of our great Churches are wasting precious time and opportunity by sermons compressed to the dimensions of jejune essays under the hydraulic pressure of musical floods in front and rear. When will we quit playing at religion? O Lord, how long!

Will they lynch the law to please the lawless?

If the council may authorize a shopkeeper to make money unlawfully, why not license others more needy to take money unlawfully?

This matter (of Sabbath observance) goes to the core of civilization.

It is necessary for men, if religion is to survive in the earth, to come at least once a week in contact with eternal things, and it is the death of good government—especially good republican government—for religion to perish.

Our hope is still in God, as was the hope of our fathers.

Our people, black and white, need once a week to have the fever of passion and covetousness taken out of their blood, or at least the heat somewhat reduced. We cannot spare the Sabbath.

There are men who believe it is better to make money than to do right. They are the last class to whom the public should make any concessions. Concession to them is treason to God.

CHAPTER II.

Pamphlets and Booklets.

The Holy Spirit is a living person going before us in these times as in the days of the apostles. Providence is not obsolete.

Latin America has not known the progress and prosperity of North America. This is not the result of the superiority of Anglo-Saxon blood to Latin blood. All history contradicts such a notion. The difference has been far more a matter of religion than a matter of race. Give the Latin-American peoples the enlightening and quickening influences of evangelical Christianity, and they will show themselves strong and prosperous.

Orderly government cannot be secured by force of arms; it must be secured by the highest religious motives filling the hearts and controlling the lives of the people.

Romanism withholds the Bible from the people and denies them the right of private judgment in its interpretation. Protestantism is under the highest obligation to enlighten the people. It offers them the open Bible and says: "Read it and understand it for yourselves. It is a Book safe in the hands of all the people." But how shall they read if they be not taught? Accordingly, all the Protestant Churches, from the days of the Reformation until now, have

CANDLER COLLEGE, HAVANA, CUBA.

(1) Bishop W. A. Candler, (2) Hon. Asa G. Candler.

engaged in the work of education. The German reformers founded schools. So did Knox in Scotland, and so did the English reformers in England. So also did John Wesley and the early Methodists. Kingswood School antedates the class meeting.

On a foreign mission field schools are indispensable. Without them a native ministry competent for the work is impossible, and without a competent native ministry no nation can be evangelized successfully.

It is a sure mark of a growing mission that its needs are many. A dead mission needs nothing but decent burial, but a prosperous mission develops new needs daily.

We have too many meetings anyway, and far too much talking and far too little calm, clear thinking. We formulate educational policies and frame even religious movements too frequently on impulse born of a perfervid declaration rather than upon sound reason.

It is time to reconstruct the American college with a view to making it an educational institution rather than a recreational enterprise. The college of former days produced more genuine culture than the play-struck and fad-ridden institution of to-day.

The rule of the coach is the ruin of the college.

We face problems of reconstruction such as were never seen before in all the history of mankind, and

to meet the demands of the new era trained minds, educated in the religious atmosphere of Christian institutions of learning, will be imperatively needed.

Peace has its duties and sacrifices no less solemn and sacred than those of war.

In war German science combined with savage methods has shown how positively dangerous is godless education. Such education increases power without supplying conscience enough to restrain from evil ends the power which it imparts. *The world has had enough of it. If the war has made any one lesson plain beyond all question, it is that Christian education alone makes for righteousness and peace among men.*

Heroic doing of duty will overcome the greatest difficulties.

Ignorance is costly and enlightenment is enriching.

It is useless to use big words about rebuilding the world unless we are ready to do big things. High-sounding phrases will not rebuild a ruined world.

Our rich people are dying too rich and our universities are living too poor.

Diversion is a subject of real importance. During the period of recreation the moral system is relaxed, and when the system is relaxed, physically or morally, the pores are open to take in whatever

poison may be about in the surrounding atmosphere. And a man must absorb some of the spirit of his fellow men about him. Another thing, it is exceedingly capable of abuse for this reason: If you go to recreate, you can't stop to study whether you will get any benefit from it or not. It would not be recreation then. If you don't study its character before you get into it, you won't do so afterwards.

Many say we preach more against theatergoing and dancing than we do against stealing. That is true. What is the use of preaching against stealing when no one in the congregation is going to steal? You begin at the border when you are backsliding. When you are backslidden you may get to stealing. You will have to break down at the border first, however. We must fortify the border, where the world comes in contact with the Church.

The need of recreation is founded in our nature; the need of religion is founded in our nature; and what is unfriendly to religion is unfriendly to the uses of recreation.

From highest to lowest stage plays seem to exist under a law of degeneration.

A vast deal of the wit that passes for wit in the theater is feathered from unclean birds.

Theatergoing involves moral cannibalism. It is moral cannibalism to be feeding upon the characters of men and women that go around the country in a

business which inevitably damages them. It is feeding like cannibals upon people that are God-created and Christ-redeemed.

Is it quite safe, not to say in keeping with that charity which vaunteth not itself, for one to resist this *consensus* of the Christian world?

If the theater were such an excellent teacher of morals as some would have us believe, we should now and then, at least, find a conversion in the playhouse.

Shall we ever succeed in arresting these evils? Yes, the Bible, in letter and spirit, is against the theater, and nothing shall stand against that Word. I worship toward the rising sun. The theatergoers are in a losing cause. They will not succeed. The law of the survival of the fittest will not suffer them to succeed.

"Brethren, the Church is of God." It is not an institution of human invention or earthly origin.

As the family is ordained to sanctify and safeguard man's domestic life, and the State to protect and promote his social welfare, so the Church is established to serve the ends of his spiritual existence. All are institutions of divine appointment. They are interrelated for the advantage of all, and in their respective spheres all are alike essential to the well-being of the human race. Without the family, the relations of parent and child are reduced to the level of brutality, and the homes of earth are dis-

solved; without the State, the social system is destroyed, and anarchy reigns over its ruins; and without the Church, mankind must be without hope and without God in the world.

"Where the Spirit of the Lord is, there is liberty," but not license to live as one lists and "work all uncleanness with greediness."

One devout and grateful soul, anointing the head of her Saviour, washing his feet with her penitential tears and wiping them with the hairs of her head, has done more to feed the hungry through the centuries following than have all the calculating critics of religion who ever carped at piety and concealed their faithlessness under pretenses of caring for the poor.

Unthinking men who have amassed wealth feel that they are an all-sufficient providence for themselves.

It is the God of Sinai and Calvary who giveth men and nations the power to get wealth, and he will not submit to be defied by the power which he imparts. The trade winds are in the fists of him who calmed the storm on the Galilean lake.

The Church must outrank the countinghouse, or both must go down in ruin beneath the polluting power of a corrupting covetousness.

Truly the Churches have been about their Master's business when engaged in educational work.

The spirituality of the Church, revealing her risen Lord, is the most fundamental element of her exist-

ence, and to this all her other gifts and efforts must minister.

The undue multiplication of laws is the sure mark of a declining life in the souls of men.

The breadth of the catholicity of any Christian denomination is measured by the depth of its spirituality.

Every Church must seek the conversion of the world to Christ; but it may not, without sin, seek the conquest of other Churches for itself.

Every Church consults both its duty and its interest by finding and filling its own place in the kingdom of heaven; and when any Church intrudes into a field to which God has not called it, it is as a bird that wandereth from her nest. Sooner or later, it must grieve that it has erred from the way and confess with shamefacedness that it has left undone those things which it ought to have done, and done those things which it ought not to have done.

The true catholicity of a Church is its genuine participation in the life of its risen Lord and its uninterrupted enjoyment of the communion of saints. Otherwise the ecumenical element has never yet been realized in the household of faith.

The opening of the Isthmian Canal at Panama brings the Orient to our doors and creates also new and speedier lines of communication with other na-

tions in the Western Hemisphere. The face of the world is changed, and the missionary work of the Church is no longer so much a foreign movement as a domestic necessity.

Every blessing that our Lord grants to his Church is a call to larger and better service in his kingdom.

There is nothing that our Church ought to do which it cannot do.

The South is rich, and growing richer with alarming swiftness; but the South is far behind other sections in the matter of the benevolent use of wealth. Our prosperity far exceeds our philanthropy.

A few days ago I heard of a Georgian, whom I had not suspected of having an estate exceeding one million dollars, confessing that he had eight millions and did not know what to do with it. Why does he not take counsel of Christ about how to use wealth? He is an old man, who must soon stand before the judgment bar of Christ. Then whose will all his wealth be?

PART II.

FROM EXTEMPORANEOUS SERMONS, SPEECHES, ADDRESSES.

Chapter I. Extemporaneous Sermons and Lectures at Emory College, 1894-98. (From a Student's Notebook.)

Chapter II. Newspaper Reports of Sermons and Addresses.

CHAPTER I.

Extemporaneous Sermons and Lectures at Emory College, 1894-98.

(From a student's notebook.)

Superstition is preferable to skepticism.

All who profess religion are priests.

Nothing great and good can develop in an atmosphere of chilling criticism.

There is no new truth: Reformers are sent—always—back to first principles. Christ, the greatest Reformer, came not to destroy, but to fulfill.

There are certain great fundamental virtues that come only by suffering. We are told that "tribulation worketh patience," and no other prescription is given.

Paul was of so great a stature as to cast his shadow through all history.

Job, the only star of the first magnitude that shone in that Arabian waste, had upon him no less the radiance of his hope and faith than the agony of his suffering, receiving within himself, as he seemed to do, the shocks of God's wrath.

Altogether for Christ! This means sacrifice; but not to do it means a greater sacrifice.

This great motive—fellowship in the sufferings of Christ—should enter into, dignify, exalt, and transfigure the everyday life until it is in each part important and is itself a part of one stupendous whole.

The great truths are blood-stained.

The extravagance of conviction is worth all your calculating common sense.

You are not to seek to be a man by retreating to solitude. We are strong in the "inner man," not secret places.

Benjamin Franklin was the archdeacon of selfishness—a preacher of penny philosophy.

"Honesty is the best policy!"—which is to say, "I would steal, if I dared; but I've got too much worldly wisdom."

Bowing before public opinion is servile when it breaks with the right.

"Why halt ye between two opinions?" It was as if Elijah had asked, "Why do you hop about, like a bird, from limb to limb, first on one side, then on the other; on the right, and then on the left, of the tree?—get on one side *and stay there!*"

Great characters become complete only in perspective. Like mountains, they tower so high above us when we are near them that we can catch a view of

only a part and thus miss the pleasure of beholding the figure in its proper proportion.

God hears his lamb's cry, even on the farthest mountain, and goes and gets it and, rejoicing, puts it in the fold. . . . God rejoices, too, in having the whole flock!

The book of Revelation is inspired—how could a fisherman have written thus, uninspired?

A Church may be active and yet die. Activity is a good thing, but is to be kept in its place and it must be inspired by love of Christ and not by a spirit that says, "This is *my* work, and *therefore* very great!"

A great doctrine taken into the heart warms it with a great heat.

It is a sad thing to see love die: to see, in the secret chamber of the heart, reason, immortal memory, imagination, all inside about the bed of a dead love—how sad it is!

While love burns bright in Methodism, no division on doctrine will come.

The Christian fights a soldier's battle and gains the victor's crown.

To be for both God and mammon at the same time is as impossible as to go East and West at the same time.

The Christian should aim to be a full-orbed man, not a spiritual specialist.

There is no ignorance as black as that of the omniscient man. On no topic is his authority to be received as final.

The worldly motive changes and frets and worries us, but this motive of the other world is like that other world, unchanging, and gives to us the peace that passeth understanding.

When your breath shows on the morning air, it is not smoke from you, but the frost of the world; so, when your goodness seems so great, it is not because of your excellence, but because of the great wickedness of the world.

There has been no moral discovery since Jesus Christ.

Jesus is as absolutely solitary in his words as in his character.

Jesus the homeless maker of homes: Every man went unto his own home—Jesus went to the Mount of Olives! (John vii. 53 and viii. 1.)

Jesus was his own king of time. He is the Lord of the hours and, as they go by, he chooses the one that should be his own. (John vii. 33, 34.)

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." (1 Cor. xvi. 22.)

What is the connection of this exclamation with the preceding? It seems like a volcano heaving its huge, unwieldy mass up in a level plain and pouring forth its long-pent-up lava, smoke, and flame. This is only apparently so—but why is it here? (*a*) Because little duties will be well discharged only by letting them take their rise in some mighty motive. Such an one is this love of Christ for which a man is accursed if he does not possess it. (*b*) Because without this [love of the Lord Jesus Christ] man will fail of the end of life, which is to love God. [Only by loving Christ can one come to love either God or man.]

Can we love man and not love God? as say many. No! The engineer says, "Let's do away with all this combustion. We'll get on the 'Accommodation' and go to Atlanta, because the wheels are circular and turn." So they [mere humanitarians] would run the engine without fuel!

God chose the Jewish race through whom to bring Messiah—not that religion was narrowed, but concentrated.

The place of a human soul in God's economy is so important that it draws about it all the interest of the Almighty and all the auxiliaries of the skies. So, man, lift up the gates of thy heart, and let the King of Glory come in!

Only a few men and ideas permanently affect us. Paul's great idea is Jesus Christ and him crucified. For this, he counts all things loss.

An abstract idea has no power in itself, but is given potency by being incarnated. The idea changes the man—the man the world!

Ambition clings most persistently to the soul. Defeated once, it comes again and again. It is omnivorous. It sacrifices all things else to itself and counts all things as naught but those that forward its aim and purpose.

The Mount of Calvary is the only standpoint for a Christian to look upon the world.

It is objected that Greek and Latin are dead languages. Dead! They died like corn that falls into the ground and bears much fruit. Words from these tongues have filtered down into the speech of our common people. Does a boy die when he becomes a man?

Touch the spirit of civilization by getting and mastering great books.

Fashion your tongue to high and noble speech and your mind to lofty thought.

Christ, the suffering Messiah, penetrates to the highest heights of another world and the deepest needs of this world.

Self-indulgence is the law of death; self-denial is the law of life.

Duty is a higher word than personal right or

HON. ASA G. CANDLER, SR.

prerogative. Better suffer a wrong than assert a right in a wrong way: sacrifice self to save others.

In the Psalms we find an echo from every heart and to every heart.

Christian meekness is teachableness—not an obstinate amiability, but a sincere desire to learn.

There is one evil to be especially guarded against in a republic—that is, following the crowd.

Christ demands that we leave the crowd. He did so, although he desired to be loved. But he could not have both their love and do his work, so he left them.

No good man despises the opinion of the world, and it causes him great pain to alienate himself from human companionship.

I would be glad to have the world; but if it cannot be had, I can do without it.

To take the form of this world, just be still and do nothing. (Rom. xii. 1, 2.)

Youth and the unfortunate are both in the majority in the world.

The sorrowful are like those sad birds who fill the last moments of the dying day with their plaintive melody.

The kingdom of God comes not with observation, but is leaven. Paul did not try to reform the Roman Empire, but to get religion into individual hearts. Then the shackles would fall from the slave and the government would be pure and good.

God perfects every true man's work.

It was the habit of Jesus's whole life to quote from the Scriptures.

Where duty is to be done, there is no place for the question of its feasibility—*simply do it!*

"I am—*now*—the resurrection"! I soothe the hearts! In these words of Jesus, is the cure of the world's woe.

Life is older than death, and shall be afterwards. [Life was before Death, and shall be afterwards!]

Christ, in his life, had one great plan of salvation to work out; yet, in working it out, he did not shut men away from him, but walked among them, and his paths drop with the fatness of his deeds of mercy.

To work for God, a man must be diligent. The tired Christ worked right on, even while resting on the well.

The Christian worker sows and reaps at the same time.

This is not a "funeral" in the common acceptation

of the word, but we are at the gates of heaven, even Mahanaim!

Christ, more than any other historical character, was in closest and most permanent contact with the spiritual world.

Our government is the outgrowth of suffering and had its birth in the death-throes of our patriot fathers.

Ours is an age of jests and jokers. That people that demands to be daily fed on mental condiments is just as surely diseased as the epicure—no, that is too decent a name for such as these—rather the *glutton*, who is no sooner seated than he begins to gorge himself on the dainties, the pickles, the sweetmeats, having long since lost all relish for wholesome food.

CHAPTER II.

Newspaper Reports of Sermons and Addresses.

The Church has no methods save the impulses ordered by the Head of the Church, just as (in the human body) the arms or the feet obey the order of the head.

The Church relies upon supernatural and supramundane forces. The only life it has is given from the risen Lord.

The keynote of the whole gospel is the redemption of men. The business of the Church is not to reform political bodies, not to ameliorate conditions, but to preach a salvation that saves. The only—the solemn—business of the Church is to preach, preach, and preach the great salvation of Jesus Christ.

Some Methodists are graduates of ambiguity.

We have bragged too much of our liberality. We will spend half our salary to entertain a friend, but we are slow in giving to educational institutions.

The age limits for the students in the higher institutions of learning are from sixteen to about twenty-five, the very time when the characters of our children are most impressionable. Then is the time when their characters should be influenced by

the family altar and the kind, loving care of mother. Hence, at college we must place right influences about them and we must there teach them the Bible.

The chief aim of man should be to be like God.

The tendency of the press and of some preachers is to deceive the people with glittering promises, trying to say in clear untruth that religion never was designed to make our pleasures less. But religion was designed to make less every pleasure that is wrong.

The terms of discipleship are self-denial and cross-bearing with Christ—that thorn in the flesh that is ever pressingly present and which is made tolerable only with the promise, "My grace is sufficient for you."

The narrow way must be entered through the strait gate. The path never widens into broad pastures. The way is always narrow until it reaches the pearly gate, and the posts of the pearly gate are no wider than those of the gate of repentance.

Peter, James, and John went on Hermon to see the Saviour transfigured in his glory, and were made to know that the cross gave Jesus a grasp on powers far beyond the world in the heavenly eternities.

Mankind seems to seek everything cheaply, yet at a great cost. Cain's cheap plan of worship made him the first murderer and a vagabond all the days of his life.

An Orphans' Home Anniversary is only possible in a Christian land. Such homes do not spring from good nature, but from the influence of Jesus.

Some say the Church has too many burdens. If our hearts were only Christly, there are enough heroic dollars in the Church to carry every burden and rejoice in them!

No Church has executed its commission from the Master, unless it cares for the widow and the orphan.

The early Church sold to give; the modern Church buys more to keep from giving.

We often think that had we been with Jesus we would never have done as Judas. But here to-day we have Christ represented in every child we meet. How do we treat him as seen in these?

We can find Jesus in every child. (Matt. xviii. 5.)

If Jesus saves the world, the able must help the weak.

All this Orphans' Home has spent in twenty-five years would have been well spent if it had saved your boy. If you were dying, how would you feel about it?

My heart goes out with extreme longing for my dead children. But it had been much worse for them if I had died and left them. It seems that, if I were in heaven and could see them here in danger and in

need, I would crave to break out of heaven and come back to help them.

The agnostic plumes himself on a so-called modesty, a mental modesty; but it is simply a confession of mental incompetence and moral cowardice.

There is no mate to Christ, and no help beyond him.

John had been preaching Jesus as the Lamb of God that taketh away the sin of the world. There was none born of woman greater than he. But John gave offense to Herod and was cast into prison, and as he lay breathing the pestilential atmosphere of the dungeon his faith was trembling in the balance. The wounded eagle had fallen from his highest flight and lay with dimmed and glazing eye, unable to recognize the sun. But John had two principles left: he would not be an atheist, for he knew there was a God; nor an agnostic, for he knew there had been revelation. And when he sent his disciples unto Jesus, asking if he were indeed the Messiah, Jesus adapted the answer to the condition of the questioner, as he always did, and said: "Go and tell John the things which ye do hear and see: the blind receive their sight, . . . and the poor have the gospel preached to them."

The Latin dreamed of Him, the Greek sighed for Him, all the world called for Him, and the prophet foreshadowed Him as "the desire of all nations."

Christ came to cure sin; not as a reformer, for we are not deformed, but to cure.

The death pang of Jesus Christ was the birth pang of human hope.

How often do we hear some pastor say: "We have in our Church only the better classes"; "Mine is one of the first Churches in the city." Christ would have scorched such sayings. He said: "We can make something out of even the humblest and most fallen in the slums of sin."

Who are you? Why, you say, you don't know who my ancestors were. No, I don't and you don't either. The idea of a Georgian trying to trace his ancestry to Robert Bruce is the abomination of desolation standing where it should not. Not long since, one of these little dilettante preachers, who had by mistake been appointed to a city Church when he should have been on a backwoods circuit, wrote me a letter. He had risen too high. He was breathing air too rarefied for his health. He wanted to know how he could reach the masses. I got me a piece of foolscap (and I used the right sort of stationery for his kind), and I told him the right way to reach the masses was to get in reach of the masses. But the masses didn't want to get in reach of that sort of a little pulpiteer; they didn't want to catch anything he had. Reach the masses? Die for them! That's how to reach the masses.

Christ was isolated. When the good shepherd wandered over the mountains in search of his bruised lamb, he had the welcome of his neighbors when he returned. When the woman took a light to search

for the piece of silver that was lost, she had the rejoicings of her neighbors when it was found. When the father met the prodigal son returned, he had his friends to come in for a great rejoicing. But when the sad-hearted, dying Son of God went for his lambs and his lost treasures, he was alone: alone in this world, but there was rejoicing in the presence of the angels over the repentance of every sinner.

When Jerry McAuley lay dead, his bier was heaped with flowers, offerings of the women of Five Points, whom he had long sought to save. It was a tribute like the perfume of the alabaster box of ointment poured upon the Master long ago.

As is well known, Bishop Candler is not a tall man. In November, 1902, he presided at the session of the North Georgia Annual Conference in Atlanta. Tables had been placed just in front of the Bishop's chair for the use of the newspaper men. At one time, during the session, a number happened to be standing about these tables. Just behind this group of standing men, a member of the Conference, no taller than the Bishop, arose to address the chair. His voice could be heard by the Bishop, but he could not be seen. Lifting his hand for silence, the Bishop said, "Hold on, brother, just a moment. You and I are like Zacchæus: little of stature, and I cannot come at you for the *press!*"

A newspaper quotes Bishop Candler as saying: "Several years ago, I sent an article to a paper in which I said, 'We pray too loud and work too little.' The intelligent compositor got in his fine Italian hand, and when the article appeared it read, 'We bray too loud and work too little.' I let it go at that. The fact is, I believe the printer was right, and I never attempted to correct it!"

People have no right to question the words of the Bible, but independent Americans have come to the

point where they imagine they have a right to vote on everything. There are some folks who would have the Ten Commandments or the Sermon on the Mount put up at a local option election to determine whether or not they met with the approval of the majority.

The only possible place for a Christian is in the Church of God.

The Church of God is as companionless among the organizations of earth as Christ was companionless among men.

Make no mistake as to the body of Christ (the Church); it is no statue, no galvanized corpse or dummy or manikin of any sort. A body is an organized being that gives outward expression of an interior active principle.

This [world] war has made us rich—you'll have a larger yield of greens than of greatness.

I wonder why Ananias and Sapphira died so suddenly and Herodotus lived to such a great age!

Selfishness will make sensuality. Why? Because when we practice selfishness we lose the power of self-denial—hence, sensuality.

The miracle of Balaam's time was one ass talking; that of our day would be to stop them!

Be not like the Pharisee who went to say his

prayers and delivered a memorial address upon himself before he died.

"Peace hath her victories no less renowned than war," and it has its perils no less dangerous than war.

We are only trusted in so far as we are true, and that is as far as we ought to be trusted.

Not many opulent are called. There were many rich men in Judea in Jesus's day; and, though he was short of material for apostles, only one was called and he committed suicide—which was the most courageous thing he ever did!

You have seen an old pistol loaded so long that it wouldn't fire; so you can keep your head so filled with mere learning that your brain can't shoot!

Many are ready to tell us how to "reconstruct the world." Indeed! They are dumb on the things they ought to have spoken about and chattering about the things they ought to have left alone.

Some have more gifts of locomotion than of staying in a state of war—and *reverse* motion at that!

A Methodist preacher can't resign, don't you know that? You'd resign! To whom? To the Bishop? To the Board of Stewards? Why, you might as well resign to the water board, or to the health board, or better still to the veterinary board. [Loud laughter.] If you do resign, and they enforce the

Discipline on you, then I hope you'll resign—yourself to your fate.

You object to the secrecy of the Cabinet's proceedings. I saw the public [making of] appointments in Great Britain. I was like Job's war horse: "I sniffed the battle from afar" and was glad I wasn't in it. You say you don't like our system. Well, I wouldn't work in it if I were you. And you think that Churches that call their preachers are better. From my observation, in that Church it may be truly said, "Many are called, but few are chosen."

If you hear anybody saying I said I was going to do something about a certain appointment, you tell 'em I said they are lying—under a delusion.

Why don't you preachers study the Discipline? Why, I have even had some preachers, who ought to know better, to telegraph me for an Episcopal decision. You'd just as well send me a lock of your hair to cure your corns; I don't practice medicine that way.

I want to warn you against a prevalent disposition, attributable to the conditions brought about by the war, to teach school in the bounds of your charge. You can't whip the "chillun" in the week and preach to their "daddies and mammies" on Sunday. In ten years in the schoolroom, I knew only one man who thought I did right in disciplining his child. He was elected Governor of the State and ought to have been elected President.

Let textual troubles be what they may, the value of the Old Testament is argued with overwhelming force from the fact that the apostles were powerful through the Scriptures.

When you are dead in earnest your words will be simple.

The old books are the best because the world won't keep any but first-class ones.

I'll name you two books which will strengthen a man's mind: Richard Watson's "Institutes," and Butler's "Analogy." Dr. James A. Duncan used to say to young preachers, "Study Butler's 'Analogy' in the week and preach to the negroes on Sunday," in order that they might be both strong in mind and simple in speech.

By the right use of time, even a weak man may accumulate resources of strength.

Hugh Miller used his time so well that the Old Red Sandstone finally spoke to him with tongues of fire.

The kind of influence that you should desire is not that fictitious and factitious influence of personal attachment (which the settled pastorate sometimes gives a man), but the tremendous influence of our gospel.

On one occasion, a somewhat consequential layman was talking with Bishop Candler, when he asked this question: "Bishop, why is it we have so many poor, good-for-nothing preachers?"

Without changing the modulation of his voice or moving a muscle of his face, Bishop Candler replied, "Well, I don't know, unless it is because of the sort of laymen we have to make them out of!"

PART III.
FROM PUBLISHED BOOKS.

Chapter I. "History of Sunday Schools."

Chapter II. "Georgia's Educational Work."

Chapter III. "Christus Auctor."

Chapter IV. "High Living and High Lives."

Chapter V. "Great Revivals and the Great Republic."

Chapter VI. "Wesley and His Work; or, Methodism and Missions."

Chapter VII. "Practical Studies in the Fourth Gospel," Vol. I.

Chapter VIII. "Practical Studies in the Fourth Gospel," Vol. II.

Chapter IX. "The Kingdom of God's Dear Son."

CHAPTER I.

History of Sunday Schools.

It has no predecessor for a model, and deserves some consideration of criticism from this fact. (Preface.)

Great moral enterprises are accretions arising from invisible forces, and almost imperceptibly attaining their full magnitude. (P. 9.)

The Sunday school is the confluent result of contributions from nearly every age of the world. (P. 9.)

When, rebuking the impatient disciples, Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven," he incorporated the Sunday school germ in the constitution of the future Church. (Pp. 11, 12.)

For centuries, the Sunday school often seems an underground stream; but just as we begin to fear that it has been lost forever, we see it far off from where we last observed it, bursting forth again and babbling on its silvery course. (P. 12.)

Religious discussions were the great themes of ancient schools. This was true with Jews and Gentiles, Christians and heathen. Plato and Socrates

and Gamaliel all taught religion. That was the day when the heart of man, unhardened by chilly materialism, studied spiritual things with an absorbing interest. If secular information was imparted, it was because it contributed directly or indirectly to spiritual knowledge. Men did not talk dreamily and incoherently of culture, and fall down and worship the dimly defined deity. Hence, the week-day schools and the Sunday schools became almost, if not quite, identical. (Pp. 19, 20.)

We have been constrained by well-authenticated facts to classify Mr. Raikes with the revivalists of the world, instead of with its inventors. (P. 14.)

It is the resultant force of these two principles—namely, the strict observance of the Sabbath and the right rearing of children—which makes a Sunday school. (P. 24.)

God's truth may be suppressed for a while, but there is omnipotent energy deposited in the leaven. (Pp. 25, 26.)

Catholic Sunday schools exist only when and where Protestant zeal makes a counter movement necessary. . . . Rome desires a Sunday school because she is greedy of power. She aims at the advancement of her hierarchy, and not at the benefit of the children. . . . But there have appeared in her communion, from time to time, good men whose lives are inseparably connected with the history of this great educational and spiritual scheme. (Pp. 32-34.)

People find it easier to believe a popular deception than to investigate its trustworthiness. (P. 38.)

An error is not less an error because it is antiquated. (P. 38.)

The world, under circumstances in which information is difficult to obtain, falls upon a mistaken account and transmits it to posterity as the truth of history. America would to-day be called Columbia had this not been true. Columbus was industrious as a discoverer, while his competitor was enterprising as a publisher. (P. 38.)

Originality in thought and in plan is a very rare thing, and often when men think they are original they have had the thought borrowed so long that they have forgotten to whom it belongs. (Pp. 38, 39.)

In the year 1793 Katy Ferguson, a poor African woman, . . . established the first Sunday school in New York City. . . . Thank God for the dusky hands which broke here an alabaster box the perfume of which still lingers about the great metropolis. (Pp. 48, 49.)

Religious bodies then, as now, were addicted to passing and forgetting a great many good resolutions. (P. 54.)

Great results are not ordinarily the consequences of a moment. (P. 63.)

Genius is a rare quality, and the occasions which demand it are equally unusual. (P. 63.)

Consecrated common sense to know what to do, and sanctified industry to obey the dictates of such mind, are, and ever have been, the main factors of human success. (P. 63.)

German rationalism cannot cope with the word of God in power, and less can Romish tradition and superstition. Once let that Word be taught to the children, in the lands blighted by these godless systems, and the next generation will attend their funerals, if, indeed, they should receive such respect at their decease. The continental Sabbath will now begin to wane, and America will do well to take care that as its sun declines in Europe its parching beams do not fall upon her. (P. 79.)

There is a mission for good books, especially to the children of the poorer classes, which no periodical literature, however attractive and excellent, can supply. (P. 85.)

As an auxiliary of other more didactic methods of instruction music has no superior. Warming the sensibilities, it facilitates thereby the passage of truth to the intellectual faculties, and makes the impression more vivid and moving. (P. 86.)

We need but to perfect with a little sensible training the praise that issues from the "mouths of babes and sucklings" to make the air tremulous with rapturous melody. (P. 91.)

A great idea, though an invisible force, is the strongest of all powers. It modifies social and political institutions, and demands a niche in history by converting them to monuments of its potency. (P. 92.)

One of the incidental but prominent results of the Sunday school movement of our times has been the development of unity of heart and of action among Christians of different denominations. More than all other agencies it has brought into active play the principle of associated effort. [The Sunday School Unions] were not only the exponents of the great principle of Christian coöperation, but they became the preachers and propagators of the doctrine. (P. 97.)

The Holy Spirit is omnipresent, and moves hearts far removed from each other to sympathetic action. (P. 107.)

From the first the Sunday school has shown itself to be a thing of *life*, and not a dead mechanism. It has had a steady *growth* of improvement. (P. 110.)

The Welsh may well be counted the Bereans of our times. (P. 112.)

Gilbert says he began to "see visions" and to "dream dreams," and we believe the allegation, for, be it remembered, dreaming people can walk where, waking, they would break their necks. (P. 120.)

The [Uniform Lesson] system [for Sunday

schools] has developed the study of the word of God more than anything employed by the Church for centuries. It almost compels people not only to read it, but to understand it. It has done much to revive the drooping energies of the Church in every direction. Indeed, we might say that our homes, our pulpits, our churches, our country, our planet, have been immeasurably benefited by it. (P. 135.)

It would be no venture of assertion to say that the Sunday school's increase during the last one hundred years finds no parallel in the history of human institutions. (P. 137.)

The friends of the Sunday school enterprises are no longer "like scattered warriors in an enemy's country," but like triumphant legions coming up to possess the lands of the whole world. (P. 139.)

We know it is God's method to "choose the weak things of the world to confound the things which are mighty," but where humility and conscious dependence upon God exist, he honors with his blessing the efforts of the most polished intelligence and the workings of the most skillfully arranged enginery. (P. 141.)

It is infidelity and falsity to say that the "victory is on the side of the heaviest artillery," but it is also presumption to trust for success without providing for the battle. (P. 141.)

It is rational and scriptural to expect that, other

things being equal, there will be the largest and the best results on the side of the best system. (P. 141.)

The moment the Sunday school attains perfection it will begin to decay, and out of its disintegration will come forth a fairer and a more efficient enterprise. (P. 142.)

Let us not become so charmed with the fragrant, full-blown flower that we shall mourn its loss when it is pressed aside by its natural fruitage; and if, forsooth, the young fruit should not ripen as fast as our whimsical childishness may desire, let us not in our impatience with its acidity cast it away. (P. 142.)

In the light of a freely circulated and fully explained Bible, popish traditions, assumptions, and fictions will vanish "like frost-work beneath the sun of the tropics." Such a result may make some people conclude that their "life" is not "worth living"; but Protestantism will not be the author of such a suicidal determination, nor will she engage to play the rôle of a mourner at the grave. She will, however, generously grant space in her cemeteries for the interment of the deceased in spite of his "heretical notions"! (Pp. 143, 144.)

A pure Christianity is massing its energies and armies for the conquest of the world. Conjunctions of providence and grace conspire to declare the coming day, and to draw aside the clouds which overshadow its dawn. Every day of these remarkable times begins and ends an epoch. (P. 145.)

While figures are not infallible, nor always the best expressions of a great work, still there are occasions when a resort to statistics is useful and desirable. (Appendix.)

CHAPTER II.

Georgia's Educational Work.

Early in the month of May, 1893, Hon. —— —— stepped back the distance of a hundred years into the constitutional history of the United States and Georgia to get a running start to overcome [my] letter and its influence, by a series of letters printed in the Atlanta *Constitution*. He raised much dust along the way about Dr. Franklin, prayers, oaths, liberty of conscience, etc.; but finally, when he reached the matter he was driving for from the first, like the boy in the fable, he fell into the stream he sought to leap across. (P. 6.)

I can almost go the length of a hearty Georgian, who said to me to-day: "You speak to the cleanest legislature, in the cleanest capital, of the cleanest commonwealth, of the cleanest union, on the cleanest continent of the cleanest planet in the universe." [Applause and laughter.] (P. 8.)

The Church in the United States (meaning by that, all the churches) may be regarded as an expert in higher education, however unable she may be to take care of the primary schools. (P. 8.)

The cause of higher education would go forward in the United States if no State appropriations were ever again made to it. (P. 8.)

The denominational colleges do not ask of the

State appropriations or other help, but they do ask of the State that she will give them the protection of good government, and enact no legislation unfriendly to them. (P. 9.)

I do not think L. Q. C. Lamar, Associate Justice of the United States, is any the worse judge to-night because on another night under the oak trees of Emory's campus [in Oxford, Ga.], he found God as a personal Saviour, and thereafter continued the study of science under the inspiration of Christianity. (P. 9.)

Can the State, can anybody in the State who really loves the State, whatever may be his theory of education, refuse to foster these religious institutions that do the work of higher education as well as any and cost the State nothing for the doing of it? (P. 10.)

Two theories of education exist in the minds of men: One theory is, that we should begin at the top and reach downward; the other theory is, that we should begin at the bottom and work upward. The first does not make teachers, but does create a ruling class. For example, the University of Virginia has had under its tuition about 9,000 students, and it has made only about 500 teachers. It has produced in that time about 2,000 lawyers, but they won't teach school. [Laughter.] But if we work upon the common school, we shall be able to lift it up, and all that is above it. (Pp. 11, 12.)

Getting an education is a good deal like getting

rich. It is the first thousand dollars that costs the most labor and is the hardest to get; after that the next comes easier, and the next easier still, and the next easier still. I am sure of this by experience, for I have not yet accumulated the first thousand. [Laughter.] (P. 13.)

If you will give a boy the keys that unlock the vestibule to education, depend upon it, if he is fit to approach the inner shrine, he will find the password, grips, and signals and secure admission to the higher degrees. (P. 13.)

Down at Emory College this last year there were fifty young men working their way through college. While I speak to-night they are all about in Georgia working to make their expenses for the next term; and I have thought that if the angels who watched over the slumbering Jacob that first night from home have not lost their sympathy for struggling boys they are nearer to-night to those fifty boys, and others like them in Georgia, than to any other people between Tybee and Rabun Gap. [Great applause.] (P. 13.)

The Indians have a legend that is not altogether a legend; it is also a parable. It is to the effect that a warrior slain by another imparts his strength in death to the hand that overcame him. It is so with a young man struggling for higher education. His difficulties help him; they give him education which books cannot give. They give him education of strength and courage and independence which can be

acquired in no other way than by struggling and conquering. (P. 13.)

If we ever have higher education in any great degree, it must be by helping primary education. (P. 14.)

Schools for country children must be at their doors. One must be in each militia district, and on "this side of the creek" to all of them. If on the other side, they will never get across. [Laughter.] (P. 15.)

Building up the common schools is the shortest route to higher education in Georgia. The common schools will feed the high schools, and the high schools will feed the colleges. (P. 16.)

If we shall rob the children of their chance to secure an education, we shall have done them an irreparable injury, one such as the summer would suffer in the blight of the spring. (P. 17.)

I think we are less alarmed in the United States when we ruin a crop of children than when we lose a crop of cotton or barley. (P. 17.)

We must not waste children [by neglecting their education]. At last, this world is made for people, and not people for this world. God did not put us down here to keep things from being lonesome, but he made things for us, and the cattle on a thousand hills and our harvest fields and our railroads

are absolutely nothing until we have turned them into blessings to our children. (P. 17.)

There is no way to "financier" a Church college into plenty of money except a little process that hangs about six inches in length, if your pocket don't hang too low. [Laughter.] (P. 18.)

We have been depending [for the endowment of our colleges] upon something else than giving. We need a revolution at this point; we need preaching upon it, and writing upon it, and talking upon it, and maybe a little wholesome, good-humored quarreling upon it. (P. 18.)

I trust that Dr. Nunnally will worry the Baptists in behalf of Mercer [University]. If he will get after the Baptists on this line, we Methodists will have peace for a while. Now we can't build a church that the Baptists don't turn a creek down that way and come bothering us. [Great laughter.] If you [addressing Dr. Nunnally, President of Mercer] will annoy and bother them, they will do something for Mercer and forget to quarrel with the Methodists. [Dr. Nunnally: "They are not having any rest."] That is right. Shake them up. They cannot fall from grace; what is the use of their resting? [Tumultuous laughter and applause.] (P. 19.)

Our wealthy people sometimes cry "hard times," but these are not hard times. These are the best times I ever saw, and I have seen lots of times. [Laughter.] (P. 19.)

When a boy has gone through one of our good training schools, if he has pluck, he can go to college, and if he has no pluck, he would do no good if he went through a thousand colleges. [Applause.] (P. 20.)

Mr. President, I am not so old, and you are not so far away from youth, that we are free from its enthusiasm. Every thought of the old State stirs us. . . . I believe there is before Georgia a future as fair as the Eden which lingers as a golden age in the memory of mankind, cloudless as the heaven which fills the hopes of the race. [Long and tumultuous applause.] (P. 21.)

And be it said that the educational institution exists for the students, and not the students for the institution. (P. 41.)

In withholding money from common schools, lest the negro should get some of it, we are in danger of perpetrating the folly of the man who, in order to freeze his dog to death, went out in the cold and held the dog until he himself was frozen, while the dog survived. (P. 43.)

Conclusion of Chapter II., a letter published in the Atlanta *Constitution*, September, 1889, entitled "Georgia's Educational Work":

I am with *good* wishes for the University [of Georgia] and all institutions for higher education in the State, and with *best* wishes for the common schools. Very respectfully,

W. A. Candler.

Col. H—— takes to a small compliment like little Jackey Horner did to a plum. (P. 45.)

"It is confidently stated": By whom it was stated the report does not say; the statement was, perhaps, a bugaboo to enforce the appeal. (P. 48.)

Cemetery silence is not good testimony. Most of the men mentioned by Col. H—— are now dead and cannot define their position about the matter as it now stands. (P. 49.)

The following bit of argument by Col. H—— one might take as a joke, if it were not well known that the Colonel can't tell one. (P. 49.)

Men will often allow a matter to go without opposition, not because they approve it, but because they are averse to controversy. (P. 49.)

I submit to any competent educator if it is good educational policy that algebra, trigonometry, analytical geometry, and calculus should all be thrust into one year, and that year the Sophomore year, as is the case at A——. This might be called the practice of taxidermy on Sophomores. (P. 50.)

Such an unworthy charge can have no standing among the respectable people of Georgia until they have become so degraded that ingratitude cannot disgrace them and the requital of generous help with scandalous abuse will bring no blush to their cheeks. (P. 51.)

Truly we need denominational colleges. The State cannot know religion in its institutions. That would interfere with freedom of conscience. But in the departments of both physics and metaphysics religious questions are inevitably raised, and a State college can say nothing to settle them. As the phrase goes in Arkansas, "It digs up more snakes than it can kill." (P. 52.)

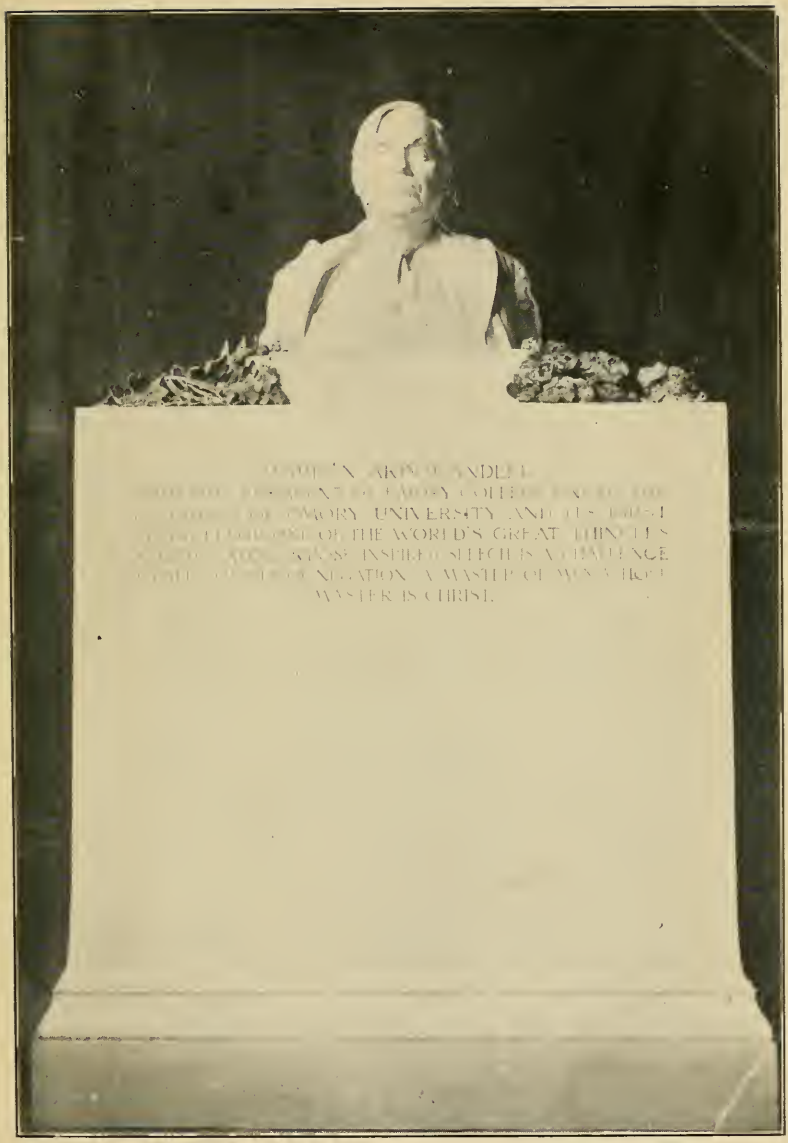
Some of [the alumni of a certain college] did propose to insure their lives for it, so that the institution might live if enough of the alumni should die. (P. 55.)

Men are supposed to intend the consequences of their acts. (P. 66.)

Col. H—— said: "I think that had I had so much doubt as to the propriety of anything I had written that it took the bolstering advice of three friends as to its propriety, before public utterance, it would not have been published." Quite likely; but when did Col. H—— ever doubt the propriety of anything he ever said or did, or anything he was about to do or say? (P. 69.)

False charges against the honesty and sincerity of [the writer's] motives do not change the facts which he has set forth, nor impair the force of his plea, nor disturb his peace of mind. (P. 80.)

It is of record that denominational colleges have paid good dividends of intellectual power and religious usefulness. (P. 81.)



BRONZE BUST OF BISHOP WARREN AKIN CANDLER IN THE ENTRY HALL OF CANDLER SCHOOL OF THEOLOGY, EMORY UNIVERSITY.

States may furnish money to make schools, but they must come to the Church to man them. (P. 82.)

In these facts [of educational history by the Church], the ignorant religionist who looks with suspicion on learning, the arrogant scientist who looks with contempt on religion, but chiefly the educational secularist, will alike find correction of their folly. (P. 82.)

The Church cannot abdicate this important function [of education] nor renounce the policy it involves. (P. 82.)

There is hardly an institution of higher learning in the country that did not have its birth in, and its growth from, Christianity. (Pp. 82, 83.)

If denominationalism be such a horrible evil as some would have us believe, we should make haste to take down the walls of nearly all our schools of higher grade and brush the bricks and stone, for they were laid in denominational mortar. (P. 83.)

The ministrations of the Church in these holy things [of higher education] will be welcomed by the people when the educational ventures of the State shall have been discarded as relics of the impertinent paternalism of a monarchic age. (P. 84.)

Under republican government the will of the people should be respected, and when they indicate a decided opinion they commonly have a reason for it. (P. 85.)

While religion does not always enrich people, irreligion does much to impoverish them. (P. 86.)

Taste and refinement are very dependent upon religion for their production. (P. 86.)

Higher education should be accomplished under the most positive and pronounced religious influences. (P. 86.)

Christian parents cannot afford to take the risk on the piety of their children . . . by leaving the work of their higher education to godless establishments. A school must not avoid simply becoming anti-Christian. It must not be neutral—unchristian. (P. 86.)

State universities in the United States are the luxury of the rich provided by taxation of the poor. It is robbing the poor to give advantages to the rich. It is unrepublican in every part. (P. 87.)

The State has no more right to establish colleges and universities than it has to establish a form of religion. (Pp. 87, 88.)

A State university which, after years of State aid, is not strong enough to survive in the open field of competition and on a basis of its merits alone, is not fit to live—it is an educational swindle. Other schools are living without this support. They, too, can swim without the State holding its hand under them or tying gourds about their bodies. (P. 88.)

State support has made educational cossets out of our State universities. (P. 89.)

For the convenience of his readers, and for the confirmation of his argument, the writer adds the most recent statistics. (P. 113.)

CHAPTER III.

Christus Auctor: A Manual of Christian Evidences.

Not a few of the modern writers [on Christian Evidences] have [made] concessions to rationalism which [are] scarcely less than betrayals of the truth. (P. 4.)

At this present moment [1900 A.D.] over wide areas of Christendom there are visible the characteristic parasites of a dying religion—mistletoe growths, such as Mormonism, Spiritualism, and Christian Science. (P. 5.)

The gods of the heathen world are dead beyond the hope of resurrection. (P. 6.)

When the God of Samuel has been forgotten, the witch of Endor will be resorted to. (P. 6.)

When in riotous rationalism Christendom has wasted the substance of a rich revelation inherited from ages past, the prodigal will awake amid a famine—"a famine not of bread, but of hearing the words of the Lord." (P. 6.)

Jesus is the true Defender of the Faith. (P. 7.)

Jesus is the refuge of Truth in this "age of doubt," as he hath been its "dwelling place in all generations." (P. 7.)

The strength of the discussion is in the method of its structure, and not in the originality of its materials. (P. 7.)

Christianity is the only one of the religions of the earth which approaches man as a reasonable being. (P. 11.)

There are Evidences of Christianity, but no Evidences of Buddhism, Brahminism, or Mohammedanism. (P. 11.)

Christianity would not have men renounce the use of the God-given faculty of reason in dealing with the highest and most solemn interest of life—religion. (P. 11.)

A revelation is given to impart knowledge which the unaided reason is unable to discover. (P. 12.)

In seeking to ascertain if God has made a revelation to man, the credentials and not the contents of the revelation are under consideration. (P. 12.)

Revelation begins where reason falters and fails. (P. 12.)

It is an unreasonable use of reason to reject a revelation, in whole or in part, because its contents do not accord with some *a priori* notion of what it ought or ought not to contain. (P. 12.)

To the contents of a revelation human reason may

not do more than apply the general tests of natural theology—viz., that the revelation be consistent with itself and with the axioms of thought within which mental life and action are possible at all; that it be not immoral, but consistent with the ends of holiness, for which only a revelation can be conceived to exist; that it be adapted to the wants of man as a free moral agent, not commanding his obedience without sufficient evidence that the command is from heaven, nor constraining his obedience by coercive proofs that would leave no room for freedom of thought and of action. (Pp. 13, 14.)

The office of reason in religion is to determine the following questions, and these only: 1. Has a revelation come from God? 2. Where is it? 3. What does it mean? (Pp. 14, 15.)

No sanctification, or ordination, or aggregation of fallibility can ever produce infallibility. (P. 15.)

There is no room for the office of an attorney between any man and God. (P. 15.)

There is no God; there is a God, but he has made no revelation of himself to man; there is a God and he has made a revelation of himself to man. These are all the hypotheses possible to the human mind on the subject of God and a divine revelation. (P. 19.)

In the benevolence of God and the need of man lies the antecedent probability of a revelation. (P. 20.)

Atheism is less repugnant to reason than belief in an immoral God, or in a God morally neutral. (P. 20.)

To man is given the lofty and dangerous faculty of free agency. (P. 21.)

The analogies of nature would lead us to expect that a revelation would be given to some in trust for the benefit of all. (P. 22.)

There is [among men] no equality of gifts, natural or supernatural. (P. 22.)

High ends of benevolence and brotherhood are doubtless served by sending the greatest blessings to *all* men by the hands of *some* men. (P. 22.)

The means must be shaped to accomplish, not to defeat, its own end. (P. 23.)

A good God must not only give to his child, man, light, but he must give the best light in the best way. (P. 23.)

By any other method than the one God has used, all the *ends* of revelation would be defeated by the *method of revelation.* (P. 25.)

"The man with a book" is looked for and longed for in all lands. (P. 25.)

None but a "book religion" seems to satisfy the requirements of man's need. (P. 26.)

Assuming the existence of a God, the antecedent probabilities lead us to expect that some-where and some-when he has made a revelation to man, and that it has been committed to writing. (P. 26.)

The God of Providence and the God of Inspiration are not two Gods, but one, and we may be sure his Supernatural Book will be the subject of his peculiar care. (P. 28.)

Ourselves and all things demand an explanation of their being. (P. 31.)

Are men and things kaleidoscopic manifestations of Eternal, Self-Existent Matter? (P. 32.)

Nature is a unit. The very word "universe" implies this. (P. 36.)

An effect can never contain an element not found in its cause. (P. 36.)

The hypothesis of a Great First Cause reduces the mystery of existence to its lowest terms. (P. 37.)

The existence of life and mind and the moral sense points unerringly to an Author who is himself living, intelligent, and moral. (P. 38.)

Men must respect facts without regard to their own ability to understand them. (P. 41.)

The divine nature rises too far above man's nature

to make the successful simulation of it an easy task. (P. 42.)

The unearthly tones of the divine voice cannot be perfectly mimicked by men. (P. 42.)

The appearance of the true God [in the flesh] can neither be concealed nor counterfeited. (P. 42.)

If Jesus be not God, we need not look for another [incarnation]. (P. 42.)

Jesus's doctrines are final. They are the ultimate truths. It is not possible to think a thought higher than his doctrine of the fatherhood of God, nor one wider than his tenet of the brotherhood of man, nor one deeper than his conception of holiness of heart. Not one solitary shred of religious truth has been added to the world's stock since the Gospels were first published. (P. 50.)

Hope cannot dream a brighter vision than that which shines in the teachings of Jesus concerning the resurrection of the body and the life everlasting after death. (P. 50.)

Jesus's life was lived, his words were spoken, or the Gospels are themselves as great a miracle as the incarnation of God. (P. 53.)

The marvels which the Christian Scriptures record as having attended his birth are not so astounding

as that Jesus of Nazareth should constrain the world's date-lines to bend around his manger-cradle. When commerce makes entries on its ledgers, when governments issue decrees or publish laws, when infants are born or the aged die, when kings or peasants enter the world, or when they pass to their long home—all pay homage to the Babe of Bethlehem. (P. 56.)

Ideals are easier of conception than of execution. (P. 59.)

The character of Jesus is of such sort that it transcends the power of human invention to originate and of human effort to actualize. (P. 59.)

The unmiraculous facts of Jesus's life become the most miraculous if he be not God, for he then exhibits superhuman purity without superhuman power. (P. 60.)

Under hard conditions and difficult limitations Jesus lived a life of innocence without weakness, piety without penitence, uniting in perfect harmony both the active and passive virtues in such manner as they were never combined in any other being who has appeared among men. (P. 61.)

There was in Jesus such inherent majesty and about him such visible royalty that he was able to assume an attitude of supremacy toward all men and of equality with God without shocking mankind. (P. 61.)

Jesus, untaught carpenter from a despised province, in a land inhabited by a people held in vassalage, set about organizing a kingdom which he proposed should be universal in extent, everlasting in duration, and possess the quality of lifting its citizens to such an elevation as that they might become sons of God. (P. 62.)

In the shadow of his cross, Jesus was as confident of victory as in the days of his greatest popularity. (P. 62.)

A devoted woman anointed Jesus at a feast, and in eulogizing her act he predicted in one breath that he would soon die, and that nevertheless his gospel would be preached throughout the whole world, and the incident told as "a memorial of her." (P. 62.)

Jesus went about founding his kingdom as no man ever did. . . . He took the way of dying. (P. 62.)

Jesus spoke to his time and to all times from the standpoint of one who is outside and above all distinctions of time and event. His voice was that of love calling from the highest heaven. (P. 63.)

The spirit in which Jesus lived and toiled cast a halo around the life he fulfilled and the plan he prosecuted. (P. 63.)

If we admit that in righteousness Jesus is perfect and nevertheless affirm that as to himself he was de-

ceived, then the most royal virtue was unable to find and hold the truth. Then indeed we have reached the most hopeless agnosticism. (P. 65.)

If Jesus is not God, he is not good. His divinity is the only rational solution of the facts of his humanity. (P. 66.)

Men who laud Jesus's wisdom and goodness, while denying his divinity . . . like Judas in the garden, seem to hail him as Lord while they betray him with a kiss. (P. 68.)

When St. Peter declared, "Thou art the Christ, the Son of the living God," he declared the immovable conclusion of invincible logic as well as the assured belief of confident faith. (P. 68.)

If the resurrection of Jesus cannot be established as a historical fact, it is an idle waste of time to either defend or attack any other miracles attributed to him. (P. 71.)

If Jesus did not rise from the dead, the more his other miracles seemed to show him to be a superhuman person, the more confusing and sorrowful would be the case of his followers. (P. 72.)

Pitiable beyond all expression would be the case of the holiest man falling before death never to rise again; but horrible beyond power of both thought and speech would be the fact that even the God himself had succumbed to death! (P. 72.)

The key of the Christian position is in this bare issue of fact, did Jesus rise from the dead? (P. 73.)

Christianity is the only religion the sacred books of which contain epistles. It is a religion of facts, therefore, for letters cannot arise without persons and the facts of personal history. (P. 75, footnote.)

The value of contemporary letters as historical documents in determining the facts of any period of history cannot be overestimated. Their allusions to current events not only attest those events, but they help to a right understanding of the significance of such happenings. (P. 76.)

St. Paul resists his opponents by appealing to the resurrection of Jesus as the central axiom of the faith, so settled and undeniable that all dispute must cease when it is reached. (P. 78.)

If Christ did not rise, the belief of his early followers, and the effect of the Gospel upon the world, are incapable of explanation. We have the most prodigious effects for which we can assign no adequate cause. (P. 83.)

Falsehood can never be potent and beneficent. (P. 83.)

The resurrection of Jesus is more credible than that falsehood in regard to it was ever able to bear and to do so much. (P. 83.)

Can any sane man believe that Jesus, the best man the world ever saw, lent himself to such a trick [as deceiving his enemies and his friends alike in regard to his resurrection], and, from his place of hiding, so inspired faith in his resurrection that his disciples went forth making such converts as Saul of Tarsus, and created a new world on the basis of a clumsy piece of jugglery? (P. 84.)

The simplicity of the Gospel was an offense to the Judaizers [of Paul's day]. They desired a more Jewish God than Jesus. (P. 87.)

Those who attribute the belief of the apostolic Church in Jesus's resurrection to either fraud or hallucination on the part of the early disciples, must account not alone for the belief, but for the Church founded on that belief. Here is not only a creed, but an institution. (P. 91.)

The institution which we call the Church rises fair and strong out of the grave of Jesus. (P. 92.)

What great body of truth has spiritualism produced analogous to the doctrines held by the apostolic Church? What institution has it created? What influence has it exerted to renew the world and renovate mankind? (P. 92.)

Christianity is a fertile and fertilizing faith, renewing the earth with the products of the Christian Church and the Christian life. (P. 93.)

Christianity is not a vanishing quantity, but a constantly increasing power. (P. 94.)

If Christ be not risen, the effects of Christianity are inexplicable. (P. 94.)

The lofty characteristics of Christianity are themselves effects, and cannot therefore be the final cause of the religion which produced them. Mr. Lecky, in his "History of European Morals," merely analyzes the mystery and catalogues some of its parts, and by subdivision of the wonder multiplies the marvels which call for explanation. (P. 96.)

Christianity, persistent and powerful, since a few months after the crucifixion, is the visible and increasing proof that Jesus has risen. (P. 97.)

If neither the preaching nor the faith of Christians has been vain, it is because Christ has risen. (P. 97.)

History, ancient and modern, attests the resurrection of Jesus. (P. 99.)

If the First-born of Heaven had died, never to rise again, Egyptian darkness would have overspread the earth never to lift, and an inconsolable bereavement would have made a lamentation throughout the universe. But, rising, he hath brought life and immortality to light, and joy and hope are everywhere. (P. 104.)

Did a hallucination ever so stimulate faith, elevate virtue, and conquer the world? The facts of the case admit of but one explanation: Jesus rose from the dead. (P. 123.)

A recent God is a pretender, a worn-out God has abdicated, a transient God is a provisional sovereign, and a local God is a provincial ruler. The true God can be none of these. (P. 127.)

Jesus was the fulfiller of the past, God manifest in the present, and the hope of the future. (P. 131.)

Christianity, claiming to be endowed as the heir of the ages, unembarrassed under the glowing noontide of history, plans for the redemption of the world by the forces of a kingdom which it declares shall never end. (P. 134.)

Jesus has shut up the world, when the case eventually reaches its final issue, to atheism or faith in him, because the world's history has no center nor purpose if it is not organized around him. (P. 135.)

The Messianic expectation is now entirely disappeared from the pagan world; has that bright ray perished in rayless gloom, or has it been lost in the dawn? (P. 140.)

Jesus sent forth his disciples as lambs among wolves, charged with the superhuman task of converting wolves into lambs. (P. 144.)

The ancient world went to sleep in His cradle and the modern world awakened out of His grave. (P. 145.)

The Jesus of the Evangelists is the God of the world's history. (P. 148.)

"The Sermon on the Mount"—a discourse which both Christians and unbelievers unite with one voice in reckoning to be the noblest utterance which ever fell upon the ears of man, to be spoken of forever along with the Ten Commandments of Sinai. (P. 156.)

"All the prophets from Samuel, *as many as have spoken.*" The rising up of Samuel here in Peter's discourse is calculated to affect the destructive critics as the prophet's reappearance in the cave of Endor affected the apostate King Saul, from whom "God has departed," who, when Samuel spoke to him, fell "straightway all along on the earth [i.e., full length], and was sore afraid, . . . and there was no strength in him." (1 Sam. xxvii. 20.) (Pp. 164, 165.)

He is higher than the highest of the critics and truer than the truest. He is Christus Auctor. (P. 174.)

Were the Apostles reeds of a day shaken by chance winds of the spirit and yielding a verbal foliage, which, falling and decaying, made loam to fertilize narrow areas in their own time, or were they as trees planted by the rivers of water, striking their roots into a perpetual moisture, and yielding leaves for the healing of all nations in all lands? (Pp. 184, 185.)

The mighty images of the Revelation never overmastered the spirit of the Exile of Patmos. (P. 190.)

There is a divine tone in the books of the New Testament. Surely it is none other than that of the Good Shepherd, whose voice his sheep never mistake. (P. 205.)

Here, as we have the Scriptures before us and read them, we may think the thoughts of God after him, and may find the way of eternal life and truth without danger of error. Here is light, clear and certain. (P. 223.)

The present is full of interest and the future is full of hope. The living Christ goes before his Church. (P. 226.)

The Bible is composed of sixty-six books, written by about thirty different men residing in Egypt, Arabia, Palestine, Greece, Assyria, and Italy, and distributed over fifteen centuries. Yet, thus widely separated from each other in time and in space, they produced a book of such unity and symmetry that it appears to be the work of one overshadowing Mind, and to have but a single Author. (P. 230.)

The voice of the Book is not the voice of one who interprets nature, but it is an unearthly voice speaking to men from the upper world. (P. 232.)

Science will never render the Bible obsolete, what-

ever the discoveries of the future may be; for it is not an exposition of the natural, but a revelation of the supernatural. (P. 233.)

When Jesus taught, in all the babbling tongues of earth there was no such word as "philanthropy"; and "cross-bearing," the loftiest self-sacrifice, draws its name from the instrument of his execution. (P. 234.)

The Bible enjoins and imparts holiness of life, avoiding, with the balance and poise of a life-force, both laxness of principle on one hand, and asceticism of conduct on the other. (P. 234.)

The Bible's revelation of human destiny is as transcendent as its proclamation of human duty is final. As there is nothing higher than its doctrine of divine fatherhood, nothing wider than its revelation of human brotherhood, nothing purer and deeper than its requirements of personal holiness, so also its doctrine of the resurrection of the body and the life everlasting after death, more than meets all the desires implied by man's brightest hopes. Wherefore since all its characteristic principles are final truths, no more by philosophy than by science can the world outgrow it. (Pp. 234, 235.)

The face of the Scriptures is as tranquil as the face of nature, reflecting in serene depths the supernatural heights above. (P. 236.)

The possession of a revelation by any man im-

poses upon him the most solemn obligation to give it to others. (P. 247.)

In Jesus we discover that the heart of the universe is not inflexible Power, but redeeming Love. (P. 249.)

CHAPTER IV.

High Living and High Lives.

Christian culture—without which I sincerely believe the higher education never can produce the higher living so necessary to the welfare of our own and all lands. (P. 11.)

God bless you and all the dear "old boys" always and in all ways. (P. 12.)

The world needs all of you, but it can spare any of you. (P. 16.)

The nations have learned war so well that they may now abandon the study, and proceed to the higher branches of human endeavor. (P. 19.)

Money-making may easily extract every heroic element from the motives of our people. (P. 21.)

The tools of scholarship should be like Jonathan's rod at Beth-aven, enlighteners of their own eyes and instruments of deliverance for the people. (P. 22.)

Solomon was seven years building the temple of the Lord and thirteen in building his own house. This fact the sacred historian has recorded and it is not to the credit of Israel's wisest king. (P. 23.)

For an unparalleled opportunity God has given to us unprecedented wealth. (P. 24.)

In this day of luxury ask for no more than daily bread until the kingdom of God has come and his will be done on earth as in heaven. (P. 25.)

The worst infidelity—a skepticism which despairs of virtue because it despises righteousness. (P. 27.)

Stand unawed for the right in the presence of wrong, though it appear never so powerful. (P. 27.)

May Almighty God bless you and make you a blessing! (P. 28.)

Our vocations are not the ends, but the instruments of life. We do not live to follow them; we follow them that we may reach some ultimate end. (P. 29.)

He who crosses God's plan invokes defeat upon his work and destruction upon his influence. (P. 30.)

The end of the earth is man and the purpose of creation is spirituality. No other end is worthy of a God. (P. 31.)

There will never be upon the earth a higher creature than man and there will never enter the heavens anything more noble than the spirits of just men made perfect. (P. 31.)

With the creation of man the world's first Sab-

bath dawned, and with the perfection of man the millennial Sabbath's sunshine will transfigure the planet we call his home. (P. 31.)

Many mighty souls in all ages have seen the promise of a great spiritual era afar off, and were persuaded of it and lived for it and obtained a good report as heroes of faith in faithless times. (P. 32.)

The world at large was never as now so susceptible to new and right impressions. Truth conquers more quickly than ever. (P. 34.)

The nations are closer together than ever before. What is whispered in the ear at Washington is proclaimed within an hour from the housetops of Madrid, and that which is spoken in the closets of London is soon the talk of the streets in Peking. (P. 36.)

He who instructs and inspires his own people becomes the instructor and teacher of all mankind. (P. 36.)

More and more kings and rulers will have to consult the people before going to war, and the people will more and more scrutinize the case which is laid before them in any proposition for hostilities. What can the lord high captains do when the common people of all lands, looking into each other's eyes, say, "We be brethren," and refuse to obey the command to fire? (P. 37.)

It is a time for a new crusade and a higher chivalry. They of the red cross and shield went forth to rescue from the profane possession of the infidel the sepulcher where their risen Lord had lain; but knights of the modern time must go forth with the shield of faith and the sword of the spirit to rescue their brother men from a worse than pagan sepulture—from the deep dishonors of ignorance and sin. What unity of life, what sublime steadiness of purpose and consistency of effort, will enlistment in such a warfare bring to you! Into what holy fellowships of patriarchs, prophets, apostles, and martyrs will it introduce you! For this cause Abel died and for it his blood yet speaks. Walking with God, Enoch pursued it to the gates of pearl and within the golden city. Seeking it, Abraham sojourned in a strange country, dwelling in tabernacles with Isaac and Jacob. To feed it Joseph filled the storehouses of Egypt and to shield it wielded wisely the scepter of the Pharaohs. To deliver it Moses renounced the honors and forsook the treasures of Egypt, embraced aforehand the reproach of Christ, feared not the wrath of the king, and endured as seeing him who is invisible. To celebrate its triumphs David sang and to rebuke its despondency Isaiah's holy lips were touched with heavenly fire. For it the Baptist preached. For it Jesus lived and died and rose again and entered into the heavens and now directs with his pierced hands, into which all power is given, the providence which aids and inspires us to bear well our part in this conflict of the ages. (Pp. 38, 39.)

Heroism undaunted may survive in a voluptuous

society, and die unawed when it can do nothing else but die. (P. 41.)

Self-sacrifice never fails. Political power perishes, dynasties fall to rise no more, laws become obsolete, and literatures pass away; but the influence of a life devoted to unselfish service is as indestructible as the divine love which inspires it and the omnipotent power which protects it. Though envy slay it, as Abel died hard by the gates of Paradise, from the ground its blood shall cry to heaven, and in far-off ages its voice shall be heard speaking better things than selfish desires ever wished or worldly hopes ever dreamed. Though friendless, it slumbers in a manger-cradle, the stars of heaven beam kindly upon it, and angels of light sing its praise. Its poverty may be deeper than the destitution of the unhoused foxes of the forest, or harder its lot than the want of the unsheltered birds of the air; but multitudes shall be fed from its bounty, and the desert place shall rejoice in its wonder-working power. Its crown of thorns shall at last become a diadem of royal power. Enter, I pray you, the fellowship of its sufferings that you may share the glory of its triumph. (Pp. 41, 42.)

Stand by old-fashioned, antique righteousness. There is nothing better in this world, and chaos must finally come to order in obedience to its authority. (P. 48.)

The people will not be deceived always. When the heaven-appointed leader comes down from the

mount, they will know him by his radiant face, and walking after him they will follow the pillar of cloud and of fire, by which this nation has been led hitherto. Thus led, they will find the old paths and walk therein. (Pp. 49, 50.)

The great principles of good government have been known in this country from the beginning. Do not hesitate to walk by them, nor count them cheap because they seem commonplace. They are commonplace because they are fundamental—commonplace like the sun which has been always with us, and by which the seasons have come and gone; springtime and harvest, and the rich rewards of autumn. (P. 50.)

The old Bible written to be understood by common men and women; the old Bible showing plain people how to bear trial, overcome temptation, and be faithful unto death; the old Bible is what the old standards claim for it—"a sufficient rule of faith and practice." If it be not the true revelation from God, there has never been given a revelation. There is not a sin which it does not condemn nor a virtue which it does not commend. Since its last page was written there has not been a moral discovery. Stand by it and take it for what it says. (Pp. 50, 51.)

When the old Cardinal Barromeo was about to leave Lodi to go and minister to the sick in plague-stricken Milan, his clergy advised him to remain where he was and wait until the disease had exhausted itself. He answered, "No! A bishop whose duty it

is to give his life for his flock cannot abandon them in their time of peril." "Yes," they replied, "to stand by them is the higher course." "Well," he said, "is it not a bishop's duty to take the higher course?" And he went to Milan. (P. 52.)

A true man is called to a state of war. Go into the battle undismayed; do your best and trust God. If that shall not bring you success, it will bring you a high life more sublime even in defeat than all the victories of ignoble greatness. (P. 52.)

It is ours to subject sectional passion to the authority of a benevolent patriotism which concerns itself for the welfare of the whole country. (P. 54.)

The chiefest characteristic of the founders of this great republic was their faith in God and their reverence for the authority of the Bible. They never doubted for one moment that the Bible was the Word of God. (P. 55.)

The worshipers of Mammon abound in prudential virtues and are deficient in the virtues which impel one to self-abandon in the defense of right. (P. 61.)

There are more Church members in the South than among the same number of people in other lands, and their faith is the simplest, purest, and best. Moreover, the type of their piety is evangelical, not rationalistic. Religious isms and quib-

bles have never flourished among our people. The Christian Sabbath is sacredly regarded and the Old Book is implicitly believed. Our people not only believe that the Bible *contains* the word of God, but that it *is in truth* the word of God. (P. 62.)

The home, sweet emblem of the paradise lost and and symbol of the heaven to come. (P. 62.)

We cannot have an enduring republic without an abiding Christianity, accepting the authority of the inspired Book and walking in the ordinances of the living God. (P. 64.)

The alternatives of thought are an infallible Church, an infallible Book, or Agnosticism. There can be no other. (P. 65.)

Stand, I beseech you, for God's word and the Lord's day as pillars of our government and supports of our civilization. (P. 65.)

America is the hope of mankind; and the preservation of the purity, piety, and patriotism of the founders of the republic is the hope of America. (P. 68.)

Many persons of shallow thought and vehement vanity never weary of exalting the things of the present at the expense of all that has been done before us. With the American "innocent abroad" they weep at the graves of patriarchs and prophets, because those belated barbarians never lived to see them. (Pp. 69, 70.)

To what divine heights of usefulness human nature can rise when touched by a noble sentiment. (P. 74.)

Pain has been the price paid for all the permanent good among men. (P. 75.)

It is not said, "Other men have labored and ye may enter into *rest*," but "Ye are entered into their *labors*." Because they have labored you must toil; because they have suffered you must endure. (P. 76.)

Your times are as holy as any times, and there are yet deeds to be done by men as great as any which have been done. Yea, and greater works await achievement, because the Son has gone unto the Father, and in the affluence of his enthroned omnipotence replenishes with increasing potency the energies of his servants. Let us respect ourselves as sons of God, and magnify our work. (P. 77.)

Cast forth your lives into the ever-living universe and God will see to it that they do not perish. He who would not allow waste of the bread and fishes which he could multiply at will, will never permit one particle of truth or germ of goodness to be lost, let him who puts it forth be never so obscure and humble. (P. 79.)

You will in process of time finish your course, but not your work. None but Christ could ever truly say, "I have finished the work Thou gavest me to do." (Pp. 80, 81.)

I would call you to that divine culture which walks the paths of self-sacrifice, has compassion on the multitude, and daily goes about doing good. (P. 86.)

The educational simony which seeks knowledge only as a means of getting gold should be abhorred. God save you from "eating your heads off," from cooking your brains, and frying your minds with a flitch of bacon! (P. 89.)

This common-sense world of ours wisely refuses to follow any man who lives for himself. (P. 90.)

If one will have power with his own or future generations, let him know that character goes farther than culture, that love outlasts knowledge. (P. 91.)

Doubting God inevitably leads to doubting goodness. (P. 92.)

Christian culture is never inflated with pride. Meek and benevolent, it doubts not God nor despairs of men. At its approach the commonest bushes burn with celestial fire and at its command the most hopeless souls arise from their bondage. It walks with its Master on transfiguring heights, communing with the mighty spirits of the past, proposing no tabernacles, however, in which to linger there in selfish ecstasy; but with radiant face descends to acts of mercy among the distressed who cry for its help at the mountain's base. (P. 94.)

Selfish vanity is the seed of surliness. (P. 99.)

Since they aimed at the fame of heroism rather than at heroism itself, they were capable of only theatric manhood. (P. 101.)

The cowardly human heart seeks to make up for its own want of worthiness by extravagant admiration of bygone worthies. (P. 102.)

All the great men of the world incarnated the commonplace principles of righteousness which pygmies and paralytics call platitudes. Their golden deeds were the outcome of that divine alchemy whereby homely truth is transmuted into heavenly character. They fed themselves and the multitudes which followed them with plain things like barley cakes and fishes, because, fearing God and loving men, their hearts were set on refreshing the hungry rather than on making a show of their wonder-working powers, and because they knew that it is by these things mankind lives. (P. 104.)

There is nothing better than downright righteousness for settling matters of personal and national duty. (P. 105.)

God made us and has determined both the time and the place in which we are to live. (P. 105.)

There was never an age which did not offer the fullest opportunity for high service to any elect spirit who was minded to walk and work by the

golden rule. One such man makes faith in goodness and confidence in its feasibility easier to all his contemporaries! (P. 108.)

The man knows how to walk alone because he has learned to walk with God. (P. 109.)

What makes life dreary is not utter want of motive, but lack of high motives. (P. 111.)

Eloquence is but grandiloquence to a clown, and a serious, noble carriage is but social Pharisaism to the boorish. Vulgarity inverts Peter's vision and calls the holiest things common and unclean. (P. 112.)

Universal frivolity is the sign of degeneracy already begun, and the prophecy of still further decline. (P. 113.)

The everyday duties of men and nations cannot be discharged in the absence of high purposes. Even our material civilization is perilously exposed, if it be not garrisoned with high sentiment and lofty ideals. (P. 113.)

Sublimity of character must come from sublimity of purpose, and the humblest man walking in the most circumscribed place can, and ought to, live sublimely. (P. 114.)

To the humblest task the man of mighty motives advances keeping step to martial music. (P. 115.)

Most men are appointed to obscure service in our world, but this does not mean that they are excluded from participation in the highest inspirations, or from fellowship with the loftiest spirits. (Pp. 115, 116.)

When I remember the precious privacy I once had and the cares these years of public toil have brought me, I sometimes feel as if I had "once lived in heaven and straying had lost my way." (P. 117.)

Open your lives to the great motives and you too shall be strong to think, and to labor—and, best of all, strong to live; for strong living is better than strong thinking or strong working. (P. 118.)

The life of the Christian has a touch of sadness in it—a majestic sadness like that which rests upon the face of a homesick pilgrim sojourning in a foreign land. (P. 119.)

The source and strength of all high motives you will find in the religion of Jesus Christ, who from the Nazareth home to Calvary's cross showed to men a life of self-sacrifice, always "about the Father's business." (P. 119.)

Dreary, dreary, who can say how dreary and motiveless is the life bounded by time and sense! (P. 120.)

God is still alive. Never was his presence more manifest nor his purposes more clearly revealed in

the ongoing of events than at the present time. The plan of the ages seems bending toward its culmination. That "far-off divine event to which the whole creation moves" seems drawing nigh. Epochal events follow rapidly upon each other. Lines of benevolence penetrate further the regions of human want, and the shadows are lifting off all lands. "It is daybreak everywhere." (P. 121.)

Throw open your hearts to the incoming of the great motives, and you shall feel your souls refreshed as with the dewy tonic of the breath of the morning. (P. 121.)

The heaven of heavens is not filled with idle minstrels, but ministering spirits, active in errands of mercy. (P. 123.)

Education, if good and wholesome, really multiplies the power of a man to toil effectively. (P. 124.)

Idleness destroys happiness, corrodes the mental powers, and corrupts the moral nature. (P. 124.)

No man can do the highest work if he is only capable of the lowest; but many men waste themselves in doing lower work than God designed for them. (P. 126.)

The public service is robbed of the best intelligence that culture may at private shrines burn incense to itself, or pharisaically thank God that it is not as other men. (P. 127.)

You are bound to seek until you have found the highest work of which you are capable, and then to do that work with all your might. (P. 127.)

The worth of a man consists not in the elevation of the place he occupies, but rather in filling well the highest place of which he is capable. (P. 127.)

"The choice of a profession" is a phrase of godlessness pointing to a life of selfishness and a death of shame. You are called to some work, higher or lower, I know not what or where. As you love life and fear God, find it, but do not try to choose. Our first great duty is to find the work in which we can *be* the most. A man can only *do* his best in that work in which he can *be* his best. His life and his labor must be of one piece, as seamless as the Saviour's robe. (Pp. 129, 130.)

How glorious is the beauty of youth dying for God and for the right at the gates of the morning! How sacred is the aged hero, after years of faithful service, fallen down dead at the gates of the closing day! (P. 134.)

Very profound are the words of Jesus: "And ye shall know the truth, and the truth shall make you free." There is no freedom worthy of the name which is not freedom by the truth; and for him who seeks and finds and loves and holds the truth, there is neither fear nor bondage in this or any other world. (P. 140.)

There can be no worse fall, nor dire disaster,

than the loss of faith in the feasibility of the truth. (P. 140.)

Eloquence is far more dependent upon moral conditions than upon any other. Eloquence is the soaring of the eagle and not the fluttering of a ground bird. (P. 144.)

His prevision was by the far-seeing eye of virtue's seer. (P. 147.)

The people are good judges of men. The masses do not long continue to give their confidence to a man unable, or unworthy, to serve them. (P. 151.)

He was intellectual, but the strength of his mind was put forth in the defense of well-known truths rather than in the formulation of new theories. (P. 152.)

He ennobled even the simplest truth with the royalty of his devotion and the dignity of his utterance. (P. 152.)

The truth which men really need to know is not so difficult of apprehension as many suppose. We can always know what is right, and he is most worthy of trust to whom the homeliest virtues seem most sacred and heroic. (P. 152.)

I think Senator A. H. Colquitt was a little proud of his poverty. The last time I saw him he told me, with evident enjoyment, of the jocose greeting of a

Western senator, who, meeting him a few years ago at Hot Springs, Ark., grasped his hand cordially and said, "I love to shake the hands of you old-fashioned Southern senators. You are poor as church mice and honest as the noonday." I trust it is not improper to say, I wish we may be always delivered from too thrifty statesmen. (P. 156.)

When the inspired tinker of Bedford jail watched home his Christian soldier and saw him within the gates of pearl with them who walk in white, he said with a sob that cries even in the printed page—the sigh of the homesick—"which when I saw I wished I were among them." (P. 158.)

The force of a life may be measured by the obstacles which it overcomes. (P. 161.)

He was a self-made man, as every man worth the making always is. Be it understood, when I say he was self-made, I mean that he made a man—not that he won a place. (P. 162.)

When charlatans seem to succeed and demagogues parade in purple, the moral currency of the realm is debased and all ethical values are confused. If, at such a time, a man of genuine merit appears, compelling, by the purity of his life and the excellency of his attainments, the recognition of his people, his very presence purifies the atmosphere and makes the earth wholesome again. (P. 163.)

We have been fed, not by our bakers and butlers of commerce, but by our Josephs interpreting to

us our dreams and driving gaunt famine from our doors by the penetration of their judgments and the foresight of their visions. (P. 165.)

Every man's task is easier because he went before us. (P. 166.)

The pulpit was his throne. He was no posturer nor phrase-maker. He was no novelty monger. He dealt in the staple doctrines of the gospel; he was no peddler of homiletic notions. With calmness and humility of manner he announced his text and proceeded to expound it in the plainest and simplest English. There was no effort at display nor straining after effects; but as he proceeded his mind began to glow and his words to burn. Doctrines were fused to a white heat; light and warmth were communicated to the hearts of his hearers; saints were comforted; sinners were convicted; penitents were converted; the Holy Ghost fell upon all; the people met the Lord, and going away said, "Behold how our hearts burned within us as he talked with us by the way." (P. 167.)

I cannot wish him back, though grievous is our loss. I know what learning has left us, and what saintliness; what patience and what faith have faded from our sight. I know what gentleness as a husband, and what tenderness as a father, have been taken away. I know what generous friendship has closed its eyes to beam kindly upon us no more until the earth and sea shall give up their dead. I know what means this seal of silence resting upon

the lips of our Chrysostom. But grievous as is our loss, I would not call him back to the sorrow which had become the habit of his heart, to wasting disease, to pitiful, unavailing struggle with decay. (P. 169.)

The Union created by the Constitution was not the obese absorber of the rights of the States that composed it, but the lithe and potent defender of them. (P. 174.)

They [the South] resorted to the argument of force because the party which had seized the government declared it would no longer yield to force of argument. (P. 175.)

He who would trample on a State maims the Union; he who would dim the light of one of the stars would diminish the glory of the whole constellation. (Pp. 177, 178.)

Our country is filling to overflowing with men of various races, divers tongues, and conflicting traditions. If at last they shall all be fused into one homogeneous, harmonious Americanism, all will be well. Otherwise they will pull down the very refuge of liberty in which they have taken shelter. (P. 179.)

Partisans mistake the blaze of hate for the glow of patriotism. (P. 181.)

Self-sacrifice never fails; heroism is never in vain;

heaven and earth may pass away, but heroes live forever. (P. 184.)

The common people of Christendom have too much education to be content with less. They will demand and receive more. (P. 188.)

Education may be a Pandora's box from which, curiosity having opened, all blessings have irrevocably escaped, hope alone being left to men; but the deed is done, and, truth to speak, the masses of men do not regret the opening of the box, whatever may be the results. Men do not care to live in a paradise if it is to be a "Paradise of Fools." (P. 189.)

A poultice of ignorance will not draw out the dangerous inflammations which afflict and imperil the social system, even if the patient were disposed to submit to its application. The cure will be found, if found at all, in Christian culture. (P. 190.)

Are men of the world willing to put more money into their unbeliefs than Christian men are willing to put into their beliefs? (P. 192.)

No Church in America undertakes to get along without its own colleges, except a Cuckoo sect which accomplishes the same end by occupying, as far as it is able, institutions originally founded by other Churches. (P. 192.)

Unchristian education means ruin to both Church and State. (P. 195.)

The schools of the Church must be able to offer educational opportunities as good as the best to the children of the Church. Christian culture must not be identified with meager instruments of instruction and a low grade of scholarship. It must represent the highest as well as the purest learning. Otherwise it will provoke only contempt, and will degrade the Christianity whose name it bears. (P. 196.)

All the schools of the Church must be in fact, as in name, genuinely Christian. For a school to wear the garb of the Church that it may secure the gifts of the consecrated is a species of simony far worse than all sins of secularism. The times call for Christian culture, not ecclesiastical establishments. (P. 197.)

The great common-school system can be saved from secularism by pouring through all its veins and arteries the religious influences of our Christian colleges, if we will only make these colleges strong enough to educate most of the teachers of the common schools. Christian men have it in their power (in their purses) to make our colleges thus strong. The young life of the republic to-day lies in the lap of the Church. Will she dare say to any secular agent whatsoever, "Take this child and nurse it for me?" It is this the Lord says to her. It is a high trust. It cannot be delegated to another without disobedience to her King. (P. 198.)

War, that fell destroyer and archdemon of evil. (P. 199.)

Nothing will answer for this great work but cold cash and warm consecration. (P. 202.)

Saul was a king of inches, but one who does a deed of benevolence like this [founding a Christian college], the completion of which we witness, is every inch a king. (P. 204.)

The Church of God never dies. States rise and fall; policies based on the popular will fluctuate with the caprice of the masses, personal and private enterprises perish with their projectors, but the Church of God goes on forever! (P. 205.)

As I see it, the Church must control with her authority and permeate with her influence the higher education of this great nation, or irreligion will become the mark of intelligence and ignorance the badge of piety among the people. If this should ever be the case, godlessness would become the fashion, holiness the jest of the people, and modish vice would laugh obsolete virtue out of countenance. (P. 207.)

The South is the home of the purest Americanism to be found in the Union. Here evangelical piety rests with implicit faith in the teachings of the old Bible, and on Sabbaths, still kept sacred with old-fashioned reverence, it worships the God of the fathers of the Republic. (P. 214.)

Large collections of books are at once the depositories and the generators of learning and literature.

They create the taste and supply the tools for literary effort in every department of thought. (P. 216.)

A few rich men, amid the comforts of wealth, have still maintained that poverty of spirit which secures entrance to the kingdom of heaven. (P. 218.)

The State of Massachusetts, with 400,000 more inhabitants than Georgia, has a school population of 130,000 less than Georgia. (The children of Georgia do not get old as fast as the children of Massachusetts, or else the Georgians have more children. Boston culture seems not to bring the blessing pronounced upon him "who hath his quiver full of them.") (P. 223.)

Teachers do not cost as much as soldiers nor as much as policemen. Schoolhouses cost less than saloons; education costs less than ignorance. (P. 230.)

Our rural people are really a sad people. Witness the songs that they sing. If a hymn is announced at a country church, though its sentiment may be never so joyful, it is almost invariably sung to a sorrowful tune. Melancholy airs express the melancholy spirit of a people made sad by living too much alone. And thus solitariness impairs their productive power—hinders industry—and stupefies invention. How different all would be if a rich village life should take the place of the present so-

cial leanness among our country people! With a brave, strong people dwelling in farm villages, surrounded by the cheerful scenes of a thrifty agriculture; their children learning in well-kept schools; their homes free from fears of rude assault, their churches glorified by simple faith and vocal with joyous songs; their social life sweet and pure: this Southern land of ours would become beautiful as the garden of the Lord—the very gate of heaven. (Pp. 238, 239.)

CHAPTER V.

Great Revivals and the Great Republic.

A revivalistic religion—the prevalent form of Christianity in American churches—is at once the salvation of our own country and the hope of other lands. (P. 3.)

The forms and forces of national life take their rise in the religion of the people. (P. 7.)

Atheism breeds anarchy as like begets like. (P. 10.)

The power of political institutions is in direct proportion to the purity of the Christianity with which they coexist. (P. 11.)

The call of Abraham and his departure from Chaldea, and the Exodus from Egypt, while attended by more miraculous circumstances, were no more truly religious events than the founding of the American Colonies. (P. 16.)

The Reformation itself was strictly speaking a revival. It is a great mistake to consider that mighty revolution to have been only a change of speculative tenets, or a secular struggle, under the pretense of religion, for freedom of thought only. The correspondence of the Reformers, especially that of Luther and Calvin, shows that much of their

time was spent giving counsel to inquiring souls and leading such souls to Christ. (Pp. 28, 29.)

Renewed spiritual life is the basis of a nobler social life and the foundation of a higher political endeavor. (P. 35.)

In seeking to make religious commonwealths, citizenship had been by the founders conditioned on Church membership; and as is always and inevitably the result of such methods, citizenship had not been elevated to a nobler level, but Church membership had been degraded to the low plane of a political expedient. (P. 41.)

Robes and rituals had come to be of small importance to this man whose fervent soul was fixed on the great essentials of that life which is by the living Spirit. Unpersuasive dogmas, without practical value in inducing men to come to Christ, were also reckoned as of secondary importance. (P. 65.)

George Whitefield's doctrines of evangelical and experimental Christianity as opposed to sacramentarianism and formalism in religion, mightily contributed to the development of the spirit of freedom. A man who, without the intervention of priestly absolution or sacramentarian ceremony, feels that he is justified by faith and born of the Spirit, receiving directly from God the assurance of his deliverance from the guilt and power of sin, inevitably conceives that he must be free. Priestcraft in religion

and absolutism in government go naturally together; but where the Spirit of the Lord is, there is liberty, even political liberty in the end. Puritan experience of that liberty, wherewith Christ makes men free, destroyed absolutism in England, and the same spirit, aroused and invigorated by the revival under Whitefield's ministry, prepared the way in no small degree for constitutional freedom in the United States. And this spirit of liberty, it should be observed, differs from that mad frenzy that made and marred the French Revolution, by so much as it is purged from the dross of selfishness and the virus of vindictiveness, by the fervent love with which it coexists in the divinely renewed heart. One who is a son of God by the adoption of the new birth not only conceives respect for his manhood, but reverence for the rights of all other men. (Pp. 76, 77.)

The revival which resulted from Whitefield's ministry fused the discordant elements of the heterogeneous peoples of the Colonies into one family of God. Thus the Colonists, who, being mainly of British ancestry, had some bond of unity by birth, came to have a far nobler and more effective kinship by the new birth. (P. 77.)

A newly kindled fire will smoke most inconveniently and uncomfortably at the first; but if we seek to get rid of the smoke by pouring cold water on the smoldering flame, we only make the matter worse. It is far better to help the fire to burn itself into a clear, smokeless flame. (Pp. 79, 80.)

Revivalism is the characteristic American way of building up the Churches. It is essentially a preaching type; its chief reliance is the gospel "preached with the Holy Ghost sent down from heaven." It expects supernatural results from the Word, and it is not disappointed. It has resulted in the highest type of civilization and the purest form of Christianity on the planet. It can afford to endure with patience the jeers of the unthinking and unconverted. (P. 85.)

American Christianity is the Philip among the national evangelists, for more Africans have been brought to Christ by the American churches—especially by those laboring in the Southern States—than by all the other churches of the world combined. (P. 90.)

Ritualistic Christianity may be able to get on without producing or requiring for its propagation men of learning. Evangelistic Christianity comes preaching, and both makes and needs the learning it inspires. (P. 90.)

The greatness of any people is exactly measured by the amount of moral force that is generated among them. (P. 92.)

The Wesleyan Revival came with a burst of song such as had not been heard for ages. In this particular it marked a new era in Christian history. The revival made the hymns, and the hymns in turn deepened and widened the revival. The music of

the evangelical Churches henceforth passed out of the land of privileged classes called choirs, and all the people fell to singing with rapturous melodies the praise of God. Priestcraft and choral monopolies belong to the same order of things, and the further Christianity gets away from both, the further it is from paganism, and the closer it is to the common people and to the favor of the life-giving Spirit. (Pp. 110, 111.)

The common people fight the world's battles. (P. 118.)

Watt transformed the steam engine from a toy to a Titan, which in the end revolutionized the industrial world. (P. 123.)

History shows a high disregard of the calendar, and vital movements go on without much reference to dates. (P. 147.)

A dainty, formal, and ritualistic Christianity is a poultice of rose leaves applied to the bitten in order to extract and overcome the virus of asps. (P. 158.)

An effeminate preacher of the academic sort in the present day, sitting down to analyze such a work [as the Great Revival of 1800], is as incapable of comprehending it as the dainty dandies of the days of Rehoboam would have been unable to understand the marvelous achievement of Gideon's three hundred. (Pp. 162, 163.)

The revival of 1800 opened the hidden fountains of benevolence, and not only were the local churches sustained, but organized charities of far-reaching benevolence were founded, and there was thus inaugurated an era of princely giving, unprecedented for generosity in the annals of nations. (P. 181.)

The Church—the Bride of the Lamb—finds in the providence of the Bridegroom, and in the devotion of her children of faith, a more generous and reliable support than the coffers of kings contain or the treasuries of states will supply. (P. 182.)

When the rediscovery of evangelical Christianity had reached its climax in Wesley's preaching of a universal atonement, the witness of the Spirit, and Christian perfection, there was nothing of the long-lost treasure left to be exhumed. All that was required was the faithful preaching of the fully recovered gospel to every creature. (P. 190.)

Since Christianity is a religion of experience, this lay-element was a power in the Apostolic Church, of whom was St. Stephen and St. Luke. But it dropped out of the Church when Christianity, ceasing to be an experience, was only practised as a pompous system of priestcraft or taught as an abstruse philosophy of religion. (P. 200.)

When men come to know what are the essential truths of Christianity, and to realize these truths in personal experience, strife about nonessentials perishes as if scorched by the breath of the Almighty. (P. 200.)

Saving faith in the hearts of the people is the hope of the nation for the years to come as it has been its deliverance in all the perilous crises in its past history. (P. 206.)

Like all the great revivalists, from Luther to the present time, *Moody was intensely Biblical.* (P. 242.)

Liberalism has never produced a revival of religion, nor does it promise to do so at any early day. (P. 242.)

Moody answered the oft-repeated question, how to reach the masses, by his crisp saying, "Go for them." (P. 244.)

Moody's maxim, "Go for them," is but the rough Western translation of the words of Jesus, "Go into all the world and preach the gospel to every creature." It is another form of John Wesley's enthusiastic declaration, "The world is my parish," and it is the antithesis of that effeminate, timid, and exclusive Christianity that selfishly dreams that its parish is the whole world. (P. 246.)

This unifying of the English-speaking race had more than a sentimental value in the Spanish-American war, and it is not improbable that it will have a still more conspicuous place among the instrumentalities of Providence for the redemption of the nations in the years at hand. [Astonishingly seen in the World War.—Editor.] (P. 247.)

The perils of nations are not without, but within, themselves, and they are always moral perils. No nation was ever destroyed by the murderous attacks of its enemies; all that have gone down fell, as suicides die, by their own hands. (P. 254.)

Neither time nor place forestalls the operation of fundamental principles. (P. 258.)

Capital and Labor will dwell together as brothers as soon as they really are brothers, and that will be when they are born again. (P. 258.)

Christian communion does not say, "We shall have all things equal by my taking from thee what is thine," but which generously declares, "We shall have all things equal by my giving to thee what is mine." Against such socialism there is no law, for love is the fulfilling of all law. (P. 259.)

Ritualism and rationalism can do nothing for the foreigner in the city; all that sort of influence has been tried on him in the Old World to no purpose. (P. 259.)

Let the Romanists come on to America; their coming will save the trouble and expense of sending the gospel to the lands where they live in poverty, ignorance, and national decadence. We can handle the hosts of Romanism better here than in Papal lands. Evangelical Christianity has reached and saved millions of them already. (P. 261.)

CHAPTER VI.

Wesley and His Work; or, Methodism and Missions.

The unity of spirit which prevails among the followers of Wesley in Great Britain and in the United States penetrates to the very center of national life on both sides of the sea. Our nations have a oneness in Christ Jesus which Methodism has done most to create and maintain. Because of this spirit of unity between English and American Methodists they triumph and rejoice, suffer and sorrow together. (Pp. 12, 13.)

The evangelical note sounds high and clear through all the divisions of our widely extended connection. The living Christ is vividly realized in the hearts and lives of our ministry and membership, and his presence is the inspiration of their efforts and the assurance of their hopes. They are in no wise perturbed by anxieties concerning "new theologies"; for the foundation of their faith is not in metaphysical abstractions that becloud the mind and distract the soul, but in evangelical experiences as clarifying to the intellect as they are cleansing to the heart. Their energies are not diverted to picturesque schemes of social reform or to secular agitations separated from the Gospel of Christ. (P. 17.)

The Anglo-Saxon nations and Methodism have risen to power together, and the fact is not a meaningless coincidence. The potential and uplifting influence of Wesley's work has been a most influential force in raising to their present height the English-speaking nations. (P. 20.)

The same overruling and divine hand reserved North America for the home of British colonist, and by so small a thing as a flight of birds led away to the south Columbus and the men of the Latin nations who followed after him. (P. 21.)

Nothing can be of greater importance to the world than that the Anglo-Saxon nations shall dwell together in unity and work harmoniously for the redemption of mankind. Alienations between them would be the worst of misfortunes, and war between them would be an immeasurable calamity and an unspeakable crime. Providence has accumulated power in their pacific hands to the end that they may be at peace among themselves and be enabled to enjoin gently but firmly peace upon others. (P. 25.)

Without sectarian pride or denominational boastfulness we may surely claim that Methodism, which has been so identified with their rise, is one of the strongest strands in this religious bond by which these two powerful nations, Great Britain and the United States, must be held together. (P. 28.)

The Wesleyan revival in England and the "great awakening" in America, which under Whitefield's

preaching was carried from a local influence to a continental visitation, saved to the Anglo-Saxon nations their evangelical Christianity and their racial solidarity. (Pp. 29, 30.)

Three great facts stand out clear and conspicuous in the history of the eighteenth century—namely, the rise of the Anglo-Saxon nations, the rise of Methodism, and the rise of the great modern missionary movement. And John Wesley might say of all of them: *Quorum pars magna fui.* (Pp. 33, 34.)

The last campaign for the conversion of the world is now on. It is in the hands of the evangelical Churches of Northern Europe and North America, with the forces of the English-speaking nations leading the advance and Methodism at the head of the column. (P. 35.)

I do not believe that the faith "once for all delivered to the saints," as it has reached us through our Wesleyan fathers, can ever fail. The doctrines of repentance, faith, justification, regeneration, and the witness of the Spirit are ultimate truths which can never be outgrown. The joyous experience which springs from their sincere and hearty acceptance falls but little short of heavenly bliss—"Christ in us, the hope of glory." (P. 36.)

When Paul was stricken down on the Damascus road, the paganism of the first century began to totter to its fall; and when in the meeting of the

Moravians in Aldersgate Street, while "one read from the preface of Luther's commentary on the Romans," John Wesley felt his heart strangely warmed, the springtime of a new religious life in the English-speaking world began. (Pp. 47, 48.)

It is ever the way of the mightiest men and the noblest benefactors of the race that, like Abraham, the father of the faithful, they rise at the call of God and go out, knowing not whither. (P. 49.)

The greatness sprung of such a spirit escapes on the one hand the weakness of a cowardly conservatism, and on the other the waywardness of a revolutionary radicalism. While contending earnestly for the ancient faith once for all delivered to the saints, it is quickly responsive to the Providence which preserves the truth, and is tenderly sensitive to the Spirit who continues ever to reveal more and more clearly the deep things of God. (P. 50.)

Wesley built more wisely than he knew, because he was ever ready to build not according to his own preconceived notions, but according to the plans of God concerning him. And this submission to the divine will lifted him above the fretful impatience of worldly ambition and the feverish anxieties of earthly greed into a serene atmosphere of imperturbable peace, where neither domestic calamity, nor public scorn, nor persecution, nor poverty could reach him to disquiet his spirit or diminish his labors. (Pp. 53, 54.)

Wesley's devotion to holiness made him the de-

fender of the ancient faith; for he knew that truth is to the intellect what righteousness is to the will, that waywardness in doctrine ends generally in wickedness of life, however some minds of exceptional nature may escape the moral consequences of their erratic theorizings. With St. Paul he was convinced that evil communications doctrinally corrupt good manners morally. (P. 66.)

The Wesleyan revival saved the English-speaking nations from revolution, doubt, and despair, and gave them to be what they are to-day—the evangelistic nations of the world, in which is fixed most firmly that faith by which all the families of the earth are to be blessed. (P. 77.)

In the conquest of the world for Christ walled cities of opposition must be pulled down, not with the mellifluous notes of the silver trumpets of dainty academics, but by the rude blast of rams' horns blown by men bearing the ark of God and relying upon the strength of the divine army of victory over all their foes. (P. 85.)

It is not a new religion that we need, but a revival of the old religion—the religion of Wesley, the religion of the reformers, the religion of the martyrs, the religion of "the glorious company of the apostles." (P. 86.)

And first let it be premised that the purpose of God is always a moral purpose, and that therefore the chiefs of the race who most deeply and enduringly affect it are religious leaders. (P. 92.)

The antagonisms of classes are cleansed and cured when the wise and the wealthy come with peasants and shepherds to open their treasure and adore their God at the Child of Bethlehem's feet. (P. 97.)

Peter and Paul and the rest of the apostles have at least the advantage over the critics that they agree with each other and held to the same theory touching the Hebrew Scriptures throughout the entire length of their lives. (P. 111.)

He has a right to rule the nations, because he can give new life to nations. By force men can subject nations to their wills, but only Jesus can regenerate nations. Alexander conquered men; so did Cæsar and so did Bonaparte. But only Jesus, the risen Lord, can convert men. Therefore he only has a right to reign, for he only can create a patriarchy. (P. 118.)

Common origin does not give brotherhood. If it were so, we should be brothers to the trees and brothers to the lower animals, for God created them and us. But are we akin to them? He made the wild ass and the wild ass' colt, but will you acknowledge fraternal relations with that family? Fatherhood and brotherhood, I repeat, do not rest on a common creation; they rest in kinship. (P. 122.)

The biologist may trouble me a good deal about the unity of the race, and bring to me many perplexing problems; but Christianity solves all these

perplexities in the universal redemption which Christ Jesus has provided for all mankind. (P. 122.)

The time has come when the earth must be all pagan or all Christian. The world must be bound together in one as the patriarchy of Jesus Christ or rolled together in a bundle of infinite confusion and strife. Paganism, with its diseases and degradations, will corrupt mankind, or Christendom, with its health-giving and life-saving Gospel, must redeem mankind. (P. 124.)

Let any opponent of foreign missions, who yet claims to be a Christian, understand once for all that by his opposition to this high and holy cause he is guilty of treason and forfeits his rights in the kingdom. I mince no words about this matter. I have no right to deal with it gently. My Lord rebukes it. Opposition to missions is inhuman toward men and insurrectionary toward God. (P. 125.)

But some may ask of me: "Have I not a right to my opinion?" I answer: Certainly; but a right to an opinion is one thing, and a right opinion is another and a very different thing. (P. 126.)

I am not going, on the invitation of a lot of sentimentalists, to sit down with an assembly of Buddhists and Confucianists and Mohammedans, and God knows what else, to confer about how to save this world. That question is not open for debate

with them. We have no compromise to offer them nor conference to enter into with them. There is not standing room enough in the world for two religions. Christianity is engaged in a war of extermination. It will have no rival, and it will not consent that the dominions of its Lord shall be parceled out among a lot of religious satrapies and superstitious viceroys. (P. 127.)

The brewers of Chicago and St. Louis have spent more money since the Spanish-American War in putting beer into Cuba than all the Churches of America have ever spent in establishing Christian sobriety there. When Livingstone was supposed to be lost in Africa (although he did not feel very lost), vast sums were spent to find him; but when all Africa was lost, and had been for centuries, some wise ones thought it fanatical extravagance to make an effort to redeem the kidnaped children of God in the Dark Continent. (P. 128.)

Some of you have been talking of "building empires," and the phrase may have a legitimate use. But in the last analysis we are not building empires; we are extending the one universal kingdom of Jesus Christ. (P. 129.)

But no merely clerical Christianity nor juvenile Christianity nor effeminate Christianity can meet the opportunity which confronts the Church in these momentous times. Our day of opportunity calls loudly for a vigorous, virile, manful Christianity. (P. 132.)

In the first place, the nations in which evangelical Christianity is the prevalent faith have the wealth of the world in their possession. They have the material resources required for the religious conquest of the earth. (P. 144.)

Is it an accident that these vast accumulations, this enormous stored power, have been given by Providence to these nations in which evangelical Christianity most prevails? Has not this unparalleled wealth been given to these mighty peoples to equip them to meet an unprecedented opportunity? Have they not been enriched in purse that they may have the resources by which to enrich all mankind in piety? Are they not two great armies which the Captain of our salvation has victualed for a world-wide campaign to rescue from death an imperiled world? (P. 145.)

Ritualism is a local thing, and cannot proceed far in any direction without traveling beyond the area in which it is impressive and reaching a point where it is only grotesque and curious. It yields quickly to superstition, even when it maintains its purest forms. Rationalism is a restless and transient thing, forever learning and never able to come to the knowledge of that truth which truly reveals the unchanging God and authoritatively commands the adhesion of mankind with its unchanging wants and ancient woes. But evangelical Christianity, with its doctrines of experimental religion, is at home in all lands and powerful in all times. It can never be local or transient, for it ministers to the

universal wants of man and speaks eternal truths. (Pp. 145, 146.)

I hope I shall not be accused of bigotry if I say that, of all forms of evangelical Christianity, Methodism is best adapted to this great work. Not in a narrow sectarianism, but in honest sincerity I venture to affirm so. I am very catholic in my sentiments. I have to be. I have one brother who is a Baptist, another who is a Presbyterian, and another who is a Methodist. So you see catholicity of spirit is a household necessity with me. (P. 148.)

There is a great difference between a called ministry and a sent ministry. Nineveh would have been a long time calling Jonah, and Jonah would have been a long time accepting such a call, if the people of Nineveh had sent it to him. The prophet was greatly needed in that wicked city, but he was not wanted. (P. 149.)

What does a banker think of Christianity when he comes home after a day's work in which he has dealt with enterprises involving hundreds of thousands of dollars and finds his Christian wife and daughter trying to raise some missionary money by peddling on a lawn three oysters for a quarter or a tablespoonful of ice cream and strawberries for fifteen cents? (P. 151.)

If a man were to ask me to give him twenty-five cents to buy a horse, I would not do it, because I know that no such sum will pay an appreciable part

of the price of a horse. I would rather give him twenty-five dollars for such a purpose than to give him twenty-five cents. And many a business man will hear an appeal for a hundred dollars for the cause of missions who would be utterly indifferent to a request for one dollar. (P. 152.)

With the Captain of our salvation going on before us, and with his blessing resting upon us, we may take this whole world for Christ; or, faithless to him, forfeiting his favor by fostering our selfishness, we may lose the day and a darkness will settle on the earth that can never be lifted. The alternatives are plainly before us. We must have done with selfishness and live lives of self-sacrifice. We must have done with littleness and lay hold of great things. We must crucify our lusts and deify our Lord, or we will deify our lusts and crucify our Lord. (P. 155.)

If by education, evangelization, civilization, or by all combined you could get all the Chinese gentlemen to put on one more shirt a year, it would raise the price of cotton not less than a cent a pound. But that is a very low consideration. Missions pay, but they cannot be sustained by mercenary motives. (P. 157.)

Any religion that is willing to divide the world with any other faith is, by the very fact of its willingness to make such a division of the earth, proved to be insincere as to its own conviction of its truthfulness. (P. 157.)

Wherefore our religion is necessarily, in a sense, nobly intolerant. It is intolerant of all pagan faiths as truth is intolerant of falsehood or as love is intolerant of lust. (Pp. 157, 158.)

What is the meaning of their strife over money except it be that each is mad because both cannot get all of it? I confess that I cannot get up much interest on behalf of either contestant. It is a quarrelsome greed that animates both parties. If it were a contest of eagles, vying with each other as to which could fly nearest the sun and hide himself deepest in the rays of that radiant orb, I could watch the contest with eager interest. But over a contest of vultures as to which shall get the largest share of the carrion which they have jointly discovered, my enthusiasm refuses to rise. (P. 178.)

No military chieftain nor civic hero, crowned with laurel and bay, was ever called to more honorable leadership than that which is given to one who is permitted to lead his people from ignorance to enlightenment and from irreligion to godliness. (Pp. 185, 186.)

Evangelical Christianity aids all science and welcomes all discovery. It urges reason to do its best, and would have nature tell all it knows to man. Hence the age of the Reformation was preëminently the age of reason, and the progress of the faith of the reformers everywhere multiplies the achievements of science. (P. 189.)

Least of all does that last and, as we think, best

type of evangelical Christianity, Methodism, fear anything from the growth of science. (P. 190.)

You can get a prophet like Daniel out of a lion's den, but as a rule dens of lions are not the most admirable theological seminaries. (P. 200.)

If you continue to build fine churches and neglect your colleges, you will find yourselves presently in a most embarrassing situation. You will have pulpits without preachers and pews without congregations. (P. 200.)

The culture of the ministry must advance with the enlightenment of the people, or else religion will be identified with ignorance and irreligion with education; in which case modish godlessness will soon laugh obsolete piety out of countenance. Our ministry must be improved as well as increased. (Pp. 200, 201.)

Thus, while multiplying the Isaiahs of King Uzziah's times, these rationalists decrease the prophets of our own times. (P. 303.)

Having lost faith in the supernatural power of the Spirit, they say nothing of the new birth, but declaim much about "salvation by character." "Character-building" indeed! Spiritual character, like all vital things, is not a matter of building, but a matter of birth. One of these dainty parsonettes could not build a butterfly, even if he had all the parts furnished to hand; much less can he construct

by his mechanical processes the character of a child of God! And these clerical mechanics make much of "decision days" and decry old-fashioned revivals. For my part, I would not give one good meeting of old-time Methodists under a brush arbor, where sinners are called to repentance and penitent souls are led to Christ, for all the pretty performances of all your so-called decision days. (P. 203.)

The men we need are men who hold decision days like that of Elijah on Carmel, or that of Peter at Pentecost. (P. 203.)

A man who comes to a city church without the spirit of self-sacrifice, feeling that he must hold his place at all cost, will fall inevitably into compromises and concessions to the spirit of worldliness which will dishonor God and damage the cause of Christ. No man is fit to come to town who does not feel that he can afford to return to the country rather than bend the knee to the urban Baals. (Pp. 204, 205.)

But a ministry dependent upon dainties and discontented with cross-bearings can never win victories over the world, the flesh, and the devil. (P. 205.)

No man is under obligation to preach until he has found truth worth preaching. As long as one is no more than a "seeker after truth" he has only a call to silence and no call to preach. (P. 207.)

All the great religious movements by which na-

tions have been rescued from revolution and saved from ruin have been led by men who went back to the faith of their fathers. (P. 208.)

Nor is the debt which secular enterprises owe Christianity the less because it is overlooked and unacknowledged. Little knew or cared the cities of the plain for Abraham's intercession, or the vexation of Lot's righteous soul; but ten such persons in Sodom would have been sufficient to have averted the fiery flood that overwhelmed them. (P. 215.)

The preëminent peculiarity of Methodism is its unfaltering assertion of the doctrine of sanctification from sin in this life. Some account this tenet of Methodism its chief heresy, but in this Methodism rejoices as its crowning glory. With the apostle to the Gentiles it preaches Christ in the heart the hope of glory, warning every man in all wisdom that it may present every man perfect in Christ Jesus. (P. 220.)

A revival Church is bound to be a singing Church. The revival periods of Church history shed songs upon the earth as August and November bring meteoric showers. (P. 221.)

A religionless nation cannot stand, and the American people have no other religion to which to turn if they should renounce Christianity. The Mohammedan peoples may become Christians; the Buddhist nations may turn to Christ; but if a Christian nation renounces Christianity, there is

nothing but godlessness to which it can turn; and that means ruin, for to be without God is to be without hope in the world.

David had his Nathan and Ahab had his Elijah; but Solomon had no prophet—and never did an Israelitish king need a prophet as sorely as did he. On Mount Moriah there was a plentiful supply of priests, painfully performing a pompous ritual, burning with infinite precision "the fat and the two kidneys," but never rebuking the sins of the court or calling the nation to repentance.

Our city Churches are very much addicted to picking preachers, but they are not remarkable for producing them.

CHAPTER VII.

Practical Studies in the Fourth Gospel, Vol. I.

"What think ye of Christ?" is the supreme question in Christianity. False views of him make history inexplicable, providence insoluble, and salvation impossible. (P. 4.)

At the center of the universe is a heart of infinite love as well as an intelligence of infinite wisdom and a will of infinite power. (P. 8.)

The Church can be the light of the world only as it derives light from Christ. (P. 9.)

Men are not lost for lack of light, but for lack of love and obedience to the light they have; and they are not saved by the abundance of the light *they have*, but by the light *they use*. (Pp. 9, 10.)

The best possession of the human soul is the indwelling God. (P. 12.)

Any theory about Christ which makes him anything less than a Saviour utterly fails to account adequately for the fact of the incarnation. He is preëminently the world's Saviour from sin, and in saving the world from sin he saves it from every other real evil. (Pp. 20, 21.)

Christ is not willing to be accepted as anything less than a Saviour. Many nowadays are ready to accept him as the Leader of all sorts of social reforms, but they and all men must take him as their Saviour or not at all. (P. 21.)

That seeking of God which ends in the finding of God in Christ satisfies all the demands of reason and all the deepest wants of the soul. (P. 25.)

The soul which finds not God fails of all good. (P. 27.)

We are nowhere in the Scriptures exhorted to *seek religion* or the *revival of religion*, but we are everywhere in the divine Word urged to *seek God*. We find religion when we find him, and religion is revived in the soul when the heart's love for him is rekindled. (P. 27.)

A seeking soul can never be hid from Jesus. (P. 28.)

The culmination of Christ's work among men is to be in a bridal scene, and it was meet that his first miracle should be at a marriage. (P. 38.)

Marriage was the first institution ordained by God, and it is the symbol of "the mystical union that is between Christ and his Church." (P. 39.)

Christless marriages lead to godless homes—and often to lawless divorces. (P. 40.)

Christ's work is a transformation and transfiguration of old things rather than the creation of new things. (P. 41.)

Christ did not *reform* the water by a process of filtration; he *transformed* it into a higher element. He changed its nature. Thus he transforms men and society. (P. 42.)

At Christ's command "they filled them to *the brim*"—even as we should "*abound*" in the work of the Lord. (P. 44.)

No man can do Christ's work except in Christ's way. (P. 44.)

The covetous man seeks to be rid of dependence upon Providence, and by his gains to become a providence to himself. (P. 48.)

"What sign showest thou unto us?" What sign needed the Sun of Righteousness to show that he was the Sun? (P. 52.)

The heavenly city has gates; and gates are made to *shut out* unfit things as well as to *shut in* the things which of right belong there. (P. 56.)

Faith sprung from merely seeing miracles is but half-belief, involving no moral act, but spending itself in nothing better than barren wonder. (P. 60.)

A man who believes less to-day than he believed yesterday is traveling toward doubt and death;

but he who believes more to-day than he believed yesterday is advancing toward light and life. (P. 61.)

To obey the Sermon on the Mount one must first know by faith the Preacher and Saviour who proclaimed it as the constitution of the heavenly kingdom. (P. 64.)

The nature of the new birth is that of an unearthly life imparted by the Holy Spirit. It is not a life re-formed out of the old elements, but a life transformed by a vital force imparted to the soul. (P. 65.)

Not by *looking within*, but by *looking above*, are men saved. It is not even faith which saves, or faith in prayer; but faith in the Saviour revealed to our faith, and faith in the God who answers prayer. (P. 67.)

To live truly is to love divinely. (P. 67.)

He who cannot or will not love Christ cannot love any one. The springs of life are dried up utterly and hopelessly in such a soul. (P. 68.)

A soul winner, being led of God, goes where there is most need of him. "Jesus must needs go through Samaria." (P. 72.)

If we would reach people, we must go in reach. (P. 75.)

In the pipings of many modern reformers we detect too many tones of the *vox humana* and too little of the *vox Dei.* (P. 77.)

The wages of soul winners are sure, and they are paid in the coinage of eternal life. (P. 78.)

Because good men have labored before us we must work to save the fruit of their labors; "without us" neither they nor their work can be "made perfect." (P. 79.)

What domestic wounds in Sychar were healed by her conversion! The cleansing of the "red light" districts of our cities would cure troubles in respectable and fashionable sections. (P. 79.)

The conversion of a soul is the most convincing apologetic, and a revival of religion like that in Sychar of Samaria is one of the noblest evidences of Christianity. There is no refuting the argument for his divinity drawn from the cases of "twice-born men" whom he has redeemed from degeneration and shame to virtue and honor. (P. 80.)

The true servant of God goes not where men want him, but where God needs him. (P. 84.)

Faith which springs only from the seeing of miracles done deifies his deeds, but fails to adore his person; it makes more of what he does than of what he is; it wonders rather than worships. It cares more for what it *derives from him* than for what it *discerns in him.* (P. 84.)

How often have the sickness and death of little children broken down the obstinate resistance of hard hearts and subdued the stoutest rebels before God! (P. 87.)

Saintliness promoted by suffering is worth all the pain it costs. (P. 88.)

The refusals of God to give us what we ask are made in order that he may give us better things than we ask. (P. 89.)

The Jewish rulers had profaned the sacred place by making it over-secular, and damaged the sacred day by making it over-sacred. (P. 93.)

Men grieve God to glorify themselves. (P. 97.)

The Pharisees were engaged in manufacturing religion for the market, and they therefore resisted any holy one who discredited their trade-mark by exposing the shoddiness of their wares. (P. 97.)

"The Sabbath was made for man"—not for the Jews alone and only while the Mosaic system stood, *but for universal man.* Therefore it is to be perpetual in its duration and world-wide in its obligation. (P. 99.)

Jesus can seek and save a lost soul, but there is no power in heaven above or in the earth beneath that can restore a lost day! God himself cannot change history! (P. 100.)

The superhuman holiness of Jesus marks him out among the sons of men as the Son of God and makes him the Judge of all men. (P. 108.)

Men do not reject Jesus for lack of light, but from perverseness of life. (P. 109.)

When Christ is rejected by men, superstition reigns over them. St. Paul wisely warns us against the fate of them who "turn their ears from the truth, *and are turned unto fables.*" (P. 110.)

A corrupted religion, which has become fashionable, is a most dangerous form of worldliness; modish piety is about as perilous as popular vice—*and far more delusive.* (P. 111.)

The people who think only of conforming to God's will find no difficulty in accepting God's Son. (P. 111.)

Jesus did not chide the people for disturbing his quiet rest. He did not repel them for intruding upon his "still hour." Submission to interruptions was the habit of his toilsome life. (P. 116.)

Even a boy may be necessary to the Lord's greatest work; and he can turn the youngest and weakest of his children to great account in the advancement of the kingdom. (P. 118.)

We are responsible not only for what we can do by natural strength and means, but also for what

we might be and might do by drawing freely upon God's boundless stores of grace. (P. 119.)

Our powers are unfolded in the midst of the unfolding responsibilities of Providence. (P. 120.)

In nature and in grace Jesus is economical. He is not a prodigal Son, but a provident Saviour. (P. 121.)

The divine deeds of Jesus become him "as a crown becomes a king." (P. 122.)

Out of Temptation into a Tempest. (John vi. 15-21.) (P. 125.)

The Lord often delivers his children from temptation by sending them into trial. There are prevenient tribulations as well as prevenient grace. (Pp. 127, 128.)

God, the self-existent, could as easily die as desert the soul that trusts him. (P. 130.)

In seeking Christ men are not to put anything they get from him above what they can find in him. There are many who see that life in Christ brings social well-being, and they want him to come as a social reformer; others see that literature and art rise and flourish where his religion prevails, and they want him as the elevator of taste and the embellisher of civilization; others see the healing arts and health abound where he is known, and they want

him as a mere healer of human bodies. But he will not endure that any gift of his love shall substitute the Giver; nor that any outward thing shall take the place of the interior life which springs alone from him. (Pp. 135, 136.)

Anything which compels belief really makes belief unnecessary, and shifts the center of man's moral gravity from the soul to the sight. (P. 138.)

"Man shall not live by bread alone," but he may live by Christ alone. (P. 143.)

To hunger for Christ is to have him; to desire him is to find him. (P. 144.)

A religion which wins the acceptance of the world by compromising concessions is more conquered than conquering in the midst of its seeming triumphs. (P. 151.)

The heroism of spiritual life stands firmly by Jesus, though all the world leave him. (P. 154.)

A man may be the companion of saints, and yet serve the kingdom of Satan. (P. 155.)

Slaves of Time and the Timeless One. (John vii. 1-13.) (P. 159.)

Many nowadays presume to advise about how Christ's acceptance by the world can be most easily procured. They proceed on the fundamental error

that it is a very good world, which is not wrong at heart about Jesus, but only mistaken in its head. "The carnal mind is enmity against God." It cannot be conciliated by compromise; it must be conquered by the cross. (Pp. 164, 165.)

Some young men are trying the impossible task of walking with the rationalists and worshiping the Christ. They are little better than theological gypsies trying to tell the fortune of the Church by the palmistry of academic impostors. Their faith stands only in the wisdom of men, and hence never stands at all, but moves every day with the migratory cogitations of the bookmakers. (P. 167.)

It was a conscienceless crowd, confused by cowardice. (P. 168.)

One can afford anything better than he can afford to live in moral darkness. (P. 168.)

A clean heart will clarify the mind. (P. 175.)

The mist in their minds rose from malice in their hearts. (P. 178.)

We have among us men who, at the bidding of academic scribes and philosophic Sadducees, deny the Virgin birth of Christ and accept a theory of purely naturalistic origin for him, and then vainly try to frame a consistent system to explain his person and teaching. The thing is impossible. The person and teaching of Christ are as indivisible as

his seamless robe. If we reject the Christ of the manger, we must turn away from the Teacher on the Mount. (P. 180.)

The future holds for us nothing better than Christ and nothing truer than his doctrine. (P. 181.)

Sadducees, like modern rationalists, occupied lucrative positions in a spiritual organization while denying the existence of a spiritual world. (P. 186.)

The Pharisees were ritualists, and the Sadducees were rationalists; but these extremes met on common ground of opposition to Jesus. And it is so to-day; ritualism and rationalism, materialism and spiritualism, skepticism and superstition unite to combat spiritual Christianity. (P. 187.)

Jesus's love for sinners and his wrath against sin lie close together in his heart. (P. 188.)

When Jesus's life ended on Calvary, and he was laid in the grave, the unbelieving world saw him no more; from it he hid himself in the heavens. (P. 190.)

In the world to come, as now, the record will be: "There was a division of the people because of him." The lines of cleavage in time will be extended into eternity. (P. 194.)

Men entangled in worldly positions and enamored

of worldly honors feel that they cannot afford to be and do what Christ demands of them; they are not willing to pay the price of being whole-hearted Christians. (Pp. 200, 201.)

The strength of Christ is manifested in the obstinate sins in human hearts which he has cast out and the mighty men whom his grace has conquered. (P. 202.)

Jesus shows himself mighty to save by the mighty men he saves. (P. 203.)

To Jesus's cradle came wise men from afar, and laid at his feet royal gifts of "gold, and frankincense, and myrrh," and to his tomb brave men of learning brought myrrh and aloes and spices. (P. 203.)

By coming to the Saviour and dealing with him directly and honestly, all doubts and difficulties are removed. (P. 204.)

Their creed was a secretion of depraved wills, not the outcome of unbiased reason. (P. 205.)

They took the woman in an act of licentious infidelity to her husband, and we take them in an act of loathsome infidelity to the God for whom they professed the most ardent attachment. (John viii. 2-11.) (P. 212.)

Divine chastity blushed and, embarrassed by the

situation, looked away from the wretched woman and her shameless accusers. The Lord is no more pleased now when novelists and playwrights draw such characters before the public gaze, professing that they realistically expose such indecency in order to make it hateful to those who look upon its exhibition. (Pp. 213, 214.)

The consciences of all men are on the side of Christ, and at his word their dormant moral convictions may break forth in accusing voices that cannot be hushed. (P. 215.)

We must accept Jesus Christ as God or reject him altogether; we must adore him or stone him. (P. 224.)

God's guidance of his people is by a Person, not by a program. He gave to Abraham no blue print of the pilgrimage to which he called him, nor map of the land which he promised him. (Gen. xii. 1.) Similarly the Christian life is a personally conducted journey. We are not led by a chart, but by Christ. We are to follow him, and follow him "daily" (Luke ix. 23). We cannot tell what the future holds for us; we take even our food as "*daily* bread" direct from the hand of our Guide, knowing full well that, although we cannot see "the distant scene," he will lead us wisely and safely until "the night has passed" and the morning breaks upon us at home in the city of our God. (Pp. 224, 225.)

"*His hour was not yet come.*" (John vii. 30.) To it he moved like planets, far beyond the plane

of earth, travel sublimely along their divinely ordered orbits. (P. 229.)

The Father *gave* his Son to save the world; he was not snatched out of his Father's hands by angry foes. (P. 231.)

The truth as it is in Jesus needs not for its success among men so much arguments to defend it as fervent and faithful proclamation to those who know it not. Every man's conscience is an ally of the gospel of Christ. The messengers of heaven make a great mistake when they preach more *about* the gospel than they preach *of* the gospel. (P. 235.)

The essence of going on to perfection consists in following Christ's teaching to its uttermost consequences. (P. 241.)

Opposition to Christ is alienation from the good of all ages; malice toward him is the murder of one's own soul. (P. 246.)

He who is not a disciple of Christ is estranged from God and allied with the devil. (P. 246.)

The moral faculties are never tepid in their attachments, nor neutral in their attitude; they take sides, and act with the ardent energies of the highly heated passions of love and hate. They who "*love* the Lord *hate* evil." (P. 248.)

The moral nature of mankind takes hold of spiritual persons; and the moral conduct of men is in-

fluenced more by invisible spirits of evil than by their earthly ancestry or earthly environment. (Eph. vi. 12, R. V.) The chief foes of goodness among men are supramundane. (P. 248.)

When the devil is the god of men, they must inevitably make of God a devil. (P. 251.)

There is no middle ground. Men must be followers or foes of Christ. They must and will deify him or crucify him. (P. 256.)

Perfect love casts out selfishness; for fear is the child of selfishness. (P. 260.)

Christ, the timeless One, had no time to waste. (P. 261.)

Faith triumphs not by arguing, but by obeying. (P. 262.)

An ounce of experience is worth a ton of theory. (P. 264.)

Men are not called on to profess more faith than they have, but they are required to live up to all the faith they have. (P. 264.)

A little faith, though defenseless among men, is far braver than intrenched skepticism. (P. 265.)

Men are not lost for lack of truth, but for love of falsehood. (P. 267.)

No moral condition is stationary. (P. 267.)

Christ has not only the pass-key to the door of the fold, but the password to the ears of the flock. (P. 273.)

"They know his voice." They cannot always tell how they know it. Who can tell how the voice of a father or a mother is known? (P. 273.)

Christ made the cause of man his cause. He came not as heaven's hireling to secure fleece and flesh, but as earth's servant to seek and to save the lost. (P. 275.)

The same blessed sunlight which falls upon the living body to give health and strength falls on the dead carcass to work corruption. (2 Cor. ii. 16.) (P. 279.)

What men think of Christ reveals what they are themselves. (P. 279.)

There is a heavenly dialect, a divine idiom which a spiritual ear only can hear and understand. (P. 288.)

Christians are of an unearthly type of being. Platonists, Hegelians, and Spencerians are of the earth earthy; mundane marks certify the order to which they belong. But Christians are born from the skies. If Christ ceased to make them, the species would become extinct. No human skill or

wisdom or power is sufficient to produce even one Christian life. Christians cannot be manufactured by men. (Pp. 290, 291.)

He laid a higher claim than theirs to the name of God; he claimed that he had an exclusive right to the name, not because he was a *godlike man*, but because he was the *God-Man*. (P. 293.)

Many a faithful servant of Christ has passed away from the world crying like a sobbing child at nightfall and praying that his Lord might care for his unfinished tasks and establish the work of his hands. And Christ with his own presence and power has perfected the work of his devoted servants. Love's labor is never lost. (P. 297.)

The day is far spent; the night is at hand; thy servant toils now amid tasks which he cannot hope to finish before dark. Wilt thou not perfect that which concerneth him? (P. 298.)

CHAPTER VIII.

Practical Studies in the Fourth Gospel, Vol. II.

No one, so far as the Gospel records disclose, ever died in the presence of Jesus. (P. 4.)

Duty is more to be followed than death is to be feared. (P. 8.)

It is not strange that Jesus should call dying a mere sleeping, for he saw that the current of life was unbroken by death. (P. 14.)

No one who has ever been raised from the dead has ever given one word of account concerning the spiritual world. The tattling spirits with which spiritualists profess to communicate are lying spirits. The revelation of God, and not the details and doings of the invisible world, is that upon which mankind must fasten faith and found life. (P. 17.)

Men cannot eavesdrop on the heavenly world. Peeping and prattling spiritualism cannot reveal to us the future life; but Christ in us is the "hope of glory." (Col. i. 27.) (P. 19.)

All false things have the property of uniting against that which is true. (P. 25.)

There is not a crime in all the catalogue of hu-

man sin which has not been committed in the name of some virtue. (P. 29.)

A bad man may prophesy, as did Balaam; and Caiaphas is the Balaam of New Testament history. (P. 31.)

The Lamb of God, like all the sacrificial lambs of the tabernacle and the temple, was slain by the priests. (P. 32.)

Bravado is not bravery; it is only reckless pride. (P. 34.)

Men could neither hasten nor intimidate "the strong Son of God" as he went calmly forward to meet his "hour." Serenely and unafraid he went to his crucifixion as the unclouded sun in the evening goes to its setting, giving promise of a glorious rising on the morrow. (P. 35.)

So perfect were Jesus's human sympathies that he was equally at home at a funeral or a feast, weeping with the tearful or rejoicing with the glad. (P. 39.)

Love is inventive. Its ministries are full of holy originality and sacred surprises. (P. 41.)

The uncalculating acts of love are wiser than the cold conclusions of worldly-wise critics. (P. 42.)

It is true that he who regards the poor honors

God, and it is equally true that he who honors Christ feeds the poor. (Pp. 42, 43.)

Judas did not claim that the cost of the supper in which he shared was not given to the poor; to him there was no waste except in the ointment, in which he had no part. Covetousness is both deceitful and deceived. (P. 44.)

With the broken fragments of alabaster that fell from her hands the master reared for Mary an imperishable monument, the radiant figure at the top of which is visible from all lands, and he inscribed on its face the most perfect epitaph: "She hath done what she could." (P. 45.)

A loveless soul which begrudges honors done to the loving Saviour is a lost soul. (1 Cor. xvi. 22.) (P. 46.)

As no virus is more deadly than blood poison from a dead body, so there is nothing morally worse than gangrened religion. (P. 48.)

The modern exponents of a pale-faced and powerless gospel, in which there are no crimson lines of an atoning sacrifice, have erred from the faith; but the whole body of the faithful has not strayed from the truth as it is in Jesus by making the cross central in the Christian system. (P. 77.)

Jesus could not reach his throne except by way of the cross; and he that would share his glory

must walk with him through Gethsemane to Calvary. (Rev. iii. 21.) (P. 79.)

The cross did not surprise Jesus by bringing to him unexpected shame and pain; on his whole life its shadow fell, and he knew full well its meaning. (P. 80.)

Jesus did not suffer as a denatured or abnormal man. He showed that human nature is equal to bearing the cross. By his help we too in our earthly natures bear our crosses, not by vainly denying that they bring us pain, but by faithfully fulfilling our Father's will through sufferings. (Pp. 80, 81.)

A crucified Saviour is the center and Sovereign of the kingdom of heaven. Sacrificial love reigns throughout the universe of God. (P. 82.)

Iniquity secretes infidelity as the liver secretes bile. (P. 91.)

These cowardly men were convinced but not converted. They adopted the perilous principles of allowing their relations to men to dominate their relations to God. (P. 94.)

The love of human praise is as hurtful to the health of the soul as an exclusive diet of sweetmeats is injurious to the body. (P. 95.)

The men of our day have ceased to abhor or fear the sin of unbelief in Jesus. This they have done

because they have dethroned the Lord of life and light and deified ethical abstractions. They are ready to denounce dishonesty, condemn licentiousness, and generally disapprove the infractions of the moral law which are inconvenient to a life in the flesh, especially such immoralities as are injurious to the interests and pursuits of a commercial age; but they do not regard with special aversion or apprehension the sin of doubting and denying Jesus. Nevertheless, Christ is a real Person, and disloyalty to him is treason in the kingdom of heaven. God will not hold him guiltless who despises the only-begotten Son and tramples underfoot the word of his grace. This is the teaching of the New Testament on every page, and it cannot be set aside in order to conform to the spirit of the age and the unspiritual standards of a carnal world. (Pp. 98, 99.)

The difficult lesson of humility was drawn in fairest lines by the Master's hands as he washed their peasant feet, and with them we shall do well to lay it to heart. (P. 107.)

Humility is no passive mood of self-measuring consciousness, thinking meanly of itself and counting its mean thinking as a virtue to be proud of; but it is love actively engaged, not reckoning the divinest life too high nor the greatest position too lofty to be used for rendering the lowliest service to the lowliest people. (P. 109.)

Earthborn humanitarianism, having no high con-

ception of the essential dignity of human nature, is often proud and contemptuous in its efforts to relieve the bodily ills of men; but Christian humility is tender and brotherly. (P. 111.)

Secret sin long indulged grows daily; and if not cleansed away, it is at last precipitated by an unexpected incident into hopeless depths of shame. (P. 124.)

Satan enters into Judas and with the Satanic entrance he takes the plunge into eternal infamy, as the swine ran into the sea when the devil went into the herd. (P. 125.)

In its last stages sin runs its course very swiftly, and its latest stages may begin any day in the smallest incident. (P. 126.)

Christ rejoices in his cross, because it bears him to his crown; and in this paradox of experience his servants follow him. (P. 127.)

To a cleansed man unsuspected weaknesses may cling by which, if he be not watchful, he may fall into sin. (P. 129.)

"Peter went out, and wept bitterly." Tears, tears! Like the dews of heaven, they never form under thick, remorseful clouds, but under clear, penitential skies and the tender eyes of the stars of hope. (P. 131.)

Whom Christ cannot cleanse, he cannot comfort. (P. 131.)

A heart of covetousness is a soul filled with corroding care. (P. 132.)

Greed disquiets while it destroys. (P. 132.)

St. Paul says of himself: "I had not known lust, except the law had said, Thou shalt not covet." (Rom. vii. 7.) He took the place of Judas in the apostolic circle; but he was cleansed of the covetousness which conquered the betrayer, and he knew "the peace of God, which passeth all understanding." (P. 132.)

However things may appear to the reason, or however painfully sorrow may press upon the heart, we must rally our faith *by a supreme effort of the will* around God as revealed in Jesus Christ our Lord. (P. 136.)

It is enough that heaven is where Jesus is, and that it is what he makes it for himself and for his children. (P. 139.)

Men often know great truths the implications of which they grasp not for a long time. (P. 140.)

Life is a personally conducted journey. We do not follow a map of heaven, but we are guided by a Man—even the Man Christ Jesus, the Lord of light and life. (P. 141.)

The movement of God in Christ is always a "crescendo movement." Christ was not a vanishing

quantity when he descended into the grave, nor when he ascended into the heavens. His followers still hold to and are held by One who has supernatural power, and thereby they achieve results beyond all earthly powers or processes to bring to pass. (P. 143.)

Christ's laws are the moral manifestation of his Person, and the Christian keeps them out of devotion to him as the soul's supreme object of affection. (P. 150.)

There is no moral discomfiture possible to the soul which is animated by love for Christ and assisted by the Holy Spirit; the loftiest aspirations of such a soul for holiness of life cannot be disappointed. (P. 151.)

In the love which springs from obedience, and in the obedience which is the proof of love, devout souls find the knowledge of the Comforter's presence and help. (P. 158.)

The mansion of God, the Father and the Son and the Holy Spirit, on earth is the loving and dutiful heart. (P. 160.)

The disciple of Christ advances not to death nor to any trial as a slave scourged to his place, but he goes as a brave soldier follows into battle the leader whom he loves and with whom he is ready to die. (P. 168.)

The Church grows out of Christ and is depend-

ent on him for its life, while he through his Church expresses himself in the world and delivers himself on the world. (P. 174.)

The spiritual culture of a human soul is the care of God the Father, and he deals with every Christian as a branch of Christ, the true Vine. He does nothing except with the distinct aim of increasing fruitfulness of the life. His treatment of each soul is adapted to its condition and needs, and is directed by infinite tenderness and divine skill. (P. 177.)

A life that has no Christian roots cannot by any possibility yield Christian fruits. (P. 180.)

A useless life is a life not worth living. (P. 181.)

Men who cease praying and fall to philosophizing merely about prayer bring no fruit to perfection in the kingdom of God. (P. 181.)

He who abides in Christ prevails in prayer because Christ prevails in his heart. (P. 181.)

The life of a true disciple worketh by love; it does not observe law lovelessly nor profess to love while living lawlessly. (P. 183.)

The joy of God is the recovery of penitent souls. (P. 184.)

Christly love is not a mere natural affection; it is the outflow of a supernatural life. (P. 188.)

Friendship with God is set forth in the Scriptures as a relation of unearthly love and heavenly intimacy. (P. 190.)

The pure in heart see God, and visions are for the virtuous. (P. 192.)

An unloving soul has no place in the Christ circle; it is a sterile soul, bearing no spiritual fruit and having no power in prayer. (P. 193.)

Love among Christ's friends is especially demanded by the fact that they live and labor in an unfriendly world. (P. 194.)

All inhumanity, iniquity, and immorality is the fruit of wicked ignorance of God and willful opposition to his cause. (P. 196.)

One of the apostles escaped persecution at the hands of the Jewish rulers—Judas. They did not abuse him because they could use him. (P. 197.)

All nature indicts iniquity and declares sin inexcusable. (P. 198.)

The chief function of an apostle was to be a witness for Jesus. Too many modern Christians are more ready to appear before the world as attorneys for Jesus than as witnesses for him. But *he* does not ask us to be his advocate, but his "witnesses." Christianity is "good news" rather than merely a good argument. (Pp. 199, 200.)

Our Lord tells not his children all that is before them, but when trials and temptations draw nigh he grants them timely, prevenient grace. What a blessed thing it is that he does not reveal all the future in advance! Mercifully he conceals from us the road over which we are to pass; but he gives us light on the way as it is needed, even the light of his own presence and the guidance of his own hand. (Pp. 205, 206.)

Not Christ as the Great Teacher or the Great Example or the Great Martyr; but Christ as the ever-living Son of God, sitting at the right hand of the Majesty on high, is the Lord upon whom we rely. (P. 207.)

Only as men enter into "the truth as it is in Jesus" do they really possess it. We must see the glories of this truth as we see the beauty of a cathedral window—*from the inside.* (P. 212.)

The Holy Ghost has no new revelation; he is the interpreter of the old revelation already made in Christ, which is a full revelation as to God and final as to earth. Any progress of doctrine which is not in harmony with the unchanging Christ is not a progress, but a retrogression to darkness. Pretended revelations that dishonor Christ are not of the Spirit, but of the devil. (1 Cor. xii. 3.) We are not to follow false teachers, whether they come in the name of "advanced thought" or in the name of fanatical superstitions and pretended revelations. (P. 213.)

The supremacy and finality of Christ will not be denied by any one who is truly taught by the Holy Ghost. (P. 214.)

Blessed with Jesus's abiding presence, believers triumph over temptation, stand undismayed amid persecutions, meet duty faithfully, and come off from life more than conquerors. (P. 219.)

In the light of Jesus's death and resurrection we find the solution of all our questions concerning life and immortality. From his empty grave, where he conquered death, spring joy and hope which cannot perish. (P. 224.)

Loneliness is one of the inevitable trials of the Christian life and often a necessary consequence of its principles. (P. 230.)

The art of Christian living is learning to walk alone with God. (P. 231.)

However lonely and oppressed a disciple of Christ may be, he has peace in his heart and enjoys victory over the world. (P. 231.)

Only when a Christian imbibes the spirit of the world is he defeated by it. (P. 234.)

The incorruptible are the invincible, and the virtuous soul is always victorious. (P. 234.)

There is no good so good as grace; only glory is better. (P. 250.)

In the act of prayer to God men are honest and sincere, if ever; and before the mercy seat they measure themselves by the divine standard and take their true position. (P. 239.)

He meant to teach them while he prayed; he prayed aloud that they might be instructed by him while he interceded for them. (P. 240.)

The purpose of the incarnation, culminating in an atoning sacrifice, is that God the Father may be glorified by the salvation of mankind. (P. 242.)

True Christians must know God in Christ Jesus, walk with their Saviour as "his own" peculiar people, separate themselves from the world, and keep God's word. (P. 247.)

Christ's disciples must neither flee the world nor follow it. (P. 251.)

Crucified messengers are required to carry throughout the world the gospel of a crucified Saviour. (P. 252.)

The unity for which Christ prays here is oneness of life among all Christians, not sameness of ecclesiastical organization. (P. 253.)

The good influences to which we yield, and not simply those we have, do us good. (P. 262.)

Secret sins cannot be indulged without giving rise at last to open crime. (P. 262.)

Genuine catholicity respects the Christians of all Churches and the Churches of all Christians. (P. 254.)

Sin begins in selfishness and ends in solitude. (P. 263.)

Character determines association in this world, and it determines place in the next. (P. 264.)

The tempters who destroy men are ever heartless toward those whom they have led to fall. (P. 264.)

The seducing world despises the apostate disciple whom it has seduced. (P. 265.)

No man ever died a more natural death than did Iscariot. (P. 265.)

Peter was off his guard on his strong side—the point where men generally fail. (P. 267.)

One may forsake Jesus by silence as well as deny him by speech. (P. 268.)

It is the spirit of a Christian to forget the faults of others and to confess one's own faults. (P. 268.)

Christian courage comes from seeing in all the ills of life, even in the wrongs done us, the hand of God. (P. 269.)

That is the vilest wickedness which moves to its ends under pretense of virtue. (P. 281.)

Jesus's cross provokes us to penitence for our sins, but not to pity for his pains. We wonder and worship in the presence of a manifestation of love beyond the power of mere man. (P. 272.)

Men with supercalendered consciences have more respect for holy days than they have regard for holy deeds; they can murder an apostle with less scruples than they can violate a form. (P. 281.)

An accusation which cannot bear formal statement nor be sustained by evidence, but is supported only by an appeal to the good character of the accuser, is on its face false, though uttered in lofty tones of affected truthfulness. (P. 281.)

Moral weakness is the fruit of spiritual blindness. (P. 291.)

The unavoidable Christ was before him. (P. 292.)

Men fight Christianity because it fights their sinfulness and selfishness. (P. 293.)

It was given to Pilate to occupy the most fateful judicial position in which any man was ever placed—to preside at the trial of the Saviour of the world. (P. 300.)

Power of every sort, whether personal or official, comes to men under the providence of God for good purposes, and the way it is used reveals character and determines destiny. (P. 309.)

More souls are lost, perhaps, from weak fear of the world than from malignant opposition to Christ. (P. 313.)

There was scarcely an ignoble passion of the human soul which was not arrayed against the Son of God. Bribery, perjury, treachery, profanity, priestly infidelity, judicial corruption, popular frenzy, and military heartlessness were all combined in his condemnation and crucifixion; while what little of human love and virtue which remained among men seemed frightened to speechless helplessness. (Pp. 317, 318.)

The ancient world in the crucifixion of Jesus went to the bottom of infamy; and whatever goodness is in the modern world rose out of his grave. (P. 318.)

Christ's cross pulled all other crosses down. Crucifixion would not be tolerated anywhere in the earth to-day. (P. 319.)

Christ's life in individual souls will express itself in nobler customs and loftier enterprises in the earth as humanity in the mass is leavened by his saving power. (P. 320.)

The cross is Christ's credential. (P. 323.)

At the center of history is a vicarious Sufferer, and its glorious consummation will be in "the marriage of the Lamb." (P. 331.)

Doubts pass if love persists. (P. 340.)

The main thing in the world with which the Apostles were to deal was its sin—not primarily its ignorance, its sickness, its poverty, or any other mere misfortune or adversity, but its supreme distress was sin. Its sin he considered the seat of all its woe; and that being remedied, all other ills would be cured. (P. 351.)

Wounded pride festers often and secretes doubt. (P. 356.)

Faith reaches saving power when it lays hold of the risen Lord. Revelation can show us nothing more about God than is disclosed in the God-man thus raised to the highest power. He is the object of faith and the climax of hope to the faithful on the earth. He is also the model and power of the Christian life. (Col. iii. 1.) (P. 359.)

The chief qualification for doing Christ's work is ardent love for him. (P. 369.)

No one will have tenderness enough or courage enough to care for the flock of Christ who does not love tenderly the great Shepherd of the sheep and sympathize with the Shepherd's love for his lambs. (P. 370.)

The care and control of one's life must pass out of his own hands into the hands of God before he is ready for the highest service. (P. 371.)

CHAPTER IX.

The Kingdom of God's Dear Son.

The most "proper study of mankind" is "the kingdom of God's dear Son." (Preface.)

The kingdom of God arises from his own majestic nature and divine sovereignty, and it is coeval with his eternity. (P. 3.)

The mold in which creation was cast was the conception of Fatherhood and the goal of its movement Sonship. (P. 4.)

Composed of a material body and a moral nature and akin to the divine nature, man became the summit of the pyramid of creation and the middle link between the physical and the spiritual, through which is effectuated the union of the Creator and the created. He is of all creatures, therefore, the most completely representative. (P. 14.)

The Son of God by nature is the brother of man, and by his incarnation he takes hold of humanity as with a mighty hand to lift it to the perfection of the measure of the stature of his own fullness, and to make it the abiding tabernacle of God by a personal union with himself. (P. 17.)

In Paradise God talks with man face to face in the tender tones of a father to a son. He thus shows

himself as the God of man that his new-made child may be the man of God. (P. 23.)

Both the Primitive and the Christian Sabbath embody the essential sabbatism which appertains to the filial kingdom, and both symbolize the eternal Sabbath which will follow the final consummation of the kingdom. (P. 25.)

Man is the only creature on earth which has any conception of his origin, or responds to the divine law, or foreknows the fact of death. (P. 32.)

As Enoch pursued with unwavering faith the path of Christly life, apart from the world, the angels met him, and he was better suited to their company than to the companionship of the world, and so "he was not found because God had translated him" (Heb. xi. 5). And those whom he left behind knew *where* he was because they had seen *what* he was. (P. 41.)

Redemption will reverse all the desolation wrought in the earth by sin. (P. 49.)

Abraham, Isaac, and Jacob were tall sons of God, standing on lofty peaks, welcoming from afar the dawn of the Messiah's reign and reporting to all in the dark valleys around them the rising Sun, and foretelling the cloudless, eternal day that would surely follow His coming. (P. 57.)

Isaac seemed to have lived on a lofty plateau of peace, without peaks or depressions, illustrating in

continuous consecration more than in any single act or striking incident of his life the Messianic hope. To him it was given to be a sort of living parable or acted allegory of the Christ who was to come. (P. 60.)

Jacob, whose life before his strange experiences at Peniel was so similar to their own subsequent worldliness and waywardness, and whose nature and name were there changed from that of "a supplanter" to that of "a Prince of God," gave his new name of Israel to the nation, in which fact was foreshadowed the purpose of God concerning them as his chosen people. They were to be a princedom or principality in the world-wide kingdom of heaven. (P. 67.)

The fate of nations is determined and turns on their attitude to "the kingdom of God's dear Son," and they are placed with reference to that fact. They, no less than Israel, have their times determined and the bounds of their habitations fixed by God to the end that they may seek the Lord "if haply they may feel after him and find him" (Acts xvii. 36, 37). (P. 71.)

Israel's worship was unlike that of any other people, and it is utterly inexplicable by the naturalistic theorizing of the rationalists. The filial nation was peculiar, and their religion was a peculiar religion. (P. 75.)

While Israel was hovered in trustful repose under the wings of the eternal Son (Ps. xxxvi. 7), she and

her children were secure, but when she fled that holy covert she and her brood became the prey of the Roman eagles. (P. 108.)

Who will not be saved must be overwhelmed. When the great day of His wrath is come, who shall be able to stand (Rev. vi. 6)? (P. 108.)

Rome was the embodiment of force and the creation of the selfish use of power. It was the admired model of all government resting on worldly foundations, springing from mundane motives, and sustained by earthly instrumentalities. (P. 116.)

Christ would have nothing less than a spiritual kingdom, arising from the personality of the Heavenly King, and consisting of citizen-sons, partaking of the divine nature and reflecting the unearthly glory of their paternal Sovereign. (P. 118.)

The awful tragedy of Calvary shows that His antagonism to sin is not the hostility of vengeful hate, but that of saving love. The divine attitude to sin is revealed, not in inflicting suffering, but by suffering its infliction. Sinners escape because the sinless Son voluntarily suffered for them and thereby satisfied the demands of justice and opened the way for the exercise of mercy, revealing the mind of God toward sin and at the same time providing a remedy for sin. Sin is condemned, though the sinner escapes. (P. 126.)

The resurrection and ascension declared that the

principle of vicarious suffering is central to the filial life of the kingdom of God. (P. 140.)

As the Holy Spirit identified Jesus as the Son of God to John the Baptist (John i. 32, 33), so the outpouring of the Spirit in all his fullness did at Pentecost, and does now, attest and manifest the risen and ascended Christ to men. (P. 141.)

Ride on, O Thou kingly Son of God, coming with dyed garments from Bozrah, traveling in the greatness of thy strength, mighty to save (Isa. xlii. 1); ride on prosperously until the kingdoms of this world have become the kingdoms of our Lord and his Christ. (P. 144.)

The kingdom of God is the reign of the Spirit within men. (P. 149.)

The foundation of the Church is laid in the personal revelation of the Father of our Lord Jesus Christ to the human soul, and the keys which open the doors of the kingdom of heaven are found in the same divine disclosure. (P. 151.)

The Incarnate Son is both the Alpha and the Omega of the kingdom of God; and what he designed in creation is that which he will have fully accomplished in the end of the world, when he "shall have put down all rule and all authority and power" and "shall have delivered up the kingdom to God, even the Father." The "Paradise Lost" is to be more than restored in the "Paradise Regained," for

the consequences of grace in the second Adam are to abound far beyond the results of sin in the first Adam (Rom. v. 20). (P. 165.)

The Church is the natural and inevitable corporation of all the filial and brotherly souls who have been delivered from the power of darkness and translated "into the kingdom of God's dear Son" (Col. i. 13). (P. 175.)

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